

JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

Vol. XV No. 103



MARCH, 1959

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JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

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NOTICES

Members are reminded of the existence of the Endowment Fund. It now amounts to about £500. Any contributions, however small, will be welcome and useful.

* * * *

A Conference will be held by the A.R.O., at 28 Bycullah Road, Enfield, Middlesex, on Radiesthesia, Healing, and allied subjects, on July 11th and 12th. A further announcement, giving the names of speakers, will be given in the June issue of the Journal. Those who require information about the conference, and wish to attend, should write to Miss Dorothy Neaves at 28 Bycullah Road.

* * * *

A week-end Congress will be held at Moor Park College, Farnham, Surrey, from Friday, July 17th, to Sunday afternoon. Details will be sent to any member who wishes to attend.

* * * *

The Council will always be glad to hear of anyone who lives in London or who has an office in London prepared to help in the running of the Society.

* * * *

The Editor would be grateful if members, especially those living abroad, would send extracts to him concerning radiesthesia and dowsing which appear in local papers, giving the name of the paper and the date of issue.

* * * *

A book by Miss E. M. Penrose, called *Adventure Unlimited*, describing her experiences as a dowser, has been published by Neville Spearman Ltd., at 21/-.

* * * *

The three books published by the Society, namely :

Dowsing, by W. H. Trinder, *Radiations*, by T. Bedford Franklin, and *A Radiesthetic Approach to Health and Homeopathy*, by V. D. Wethered, should now be obtained from Messrs. G. Bell and Sons Ltd., York House, Portugal Street, London, W.C.2, or from a bookshop.

The price of the *Journal* to non-members is now 6s. post free.
The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

* * * *

The Title Page and Contents of Volume XIV of the *Journal* can be obtained gratis from the Editor on application.

* * * *

Members taking books from the Library are requested to return them within a month or to ask for an extension.

In making payment for postage of books, or for other purposes, in stamps, it is requested that values higher than 4d. should not be sent.

* * * *

Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

* * * *

The Society's badges can be obtained from the Assistant Secretary for 1s. 3d., post free.

* * * *

Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least *seven* weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

* * * *

Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

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LEON ERNEST EEMAN

To the great regret of his many friends, L. E. Eeman passed away at Harrow Hospital on October 30th, 1958, at the comparatively early age of sixty-nine years after a long and trying illness.

Eeman came of a well-known Belgian family, and was born in Ghent. He was destined for the law, his father having been Attorney-General in Egypt during the First World War, and passed much of his early life in Egypt.

Early in the First World War he joined the Royal Flying Corps, and saw service in Egypt, Darfur, Salonika and France, and after a partial recovery from dysentery and malaria, took part in the defence of London, flying single-seaters at night. In March, 1918, he was admitted to hospital, a physical and nervous wreck,

and was finally discharged in August, 1919, as permanently unfit for duty and with a hundred per cent. disability pension.

It was whilst he was in hospital that he began to evolve the technique which, after his discharge, enabled him to recover his own health completely and to devise the form of treatment which he practised with conspicuous success until 1957.

After a diagnosis by two leading neurologists, the recognition suddenly came to him that for three years he had unconsciously been experiencing high neuro-muscular tension from injuries in both arms, with a subconscious memory of a forgotten physical injury. As he says in his book *The Technique of Conscious Evolution*, "And now out of the blue comes a blind diagnosis, which, by accident, first makes me aware of my unconscious neuro-muscular tensions; secondly removes them; thirdly makes me aware of their causative complex; and fourthly releases my inhibited healing forces."

Such was the origin of his method of "Co-operative Healing," in which relaxation is the keynote, described in detail in the book with that title, a method which brought relief to hundreds, if not thousands, of patients.

After leaving hospital in 1919, in order to get really fit he again took up lawn tennis, which he had played before the war, and before he was thirty-five had reached Wimbledon qualifying standard. During the numerous tournaments he attended, it often happened that a player strained a muscle, and Eeman found he was able to render relief on the spot. He thus gained a reputation which stood him in good stead when, in 1922, he set up his practice at 24 Baker Street. There he carried on his healing work with the help during the last twenty-eight years of his loyal and devoted assistant, Miss Mary Cameron, so successfully that he decided to move to larger premises. In the spring of 1955 he purchased a house in Wellington Road, St. John's Wood, and after the inevitable bureaucratic difficulties, got permission to carry out the necessary alterations.

It is sad to think that the breakdown in his health—caused in part by the worry this change had entailed—occurred just when the new house was ready.

Eeman had been a member of our Society for many years, and had lectured to us on several occasions. Besides the books mentioned above, three others, *The Subconscious made Conscious*, *How do you Sleep?*, and the translation from the French of Monsieur Pierre-Emile Corneillier's *The Prediction of the Future*, were by his hand.

Inspired by high ideals, Eeman was one of the kindest of men, and it is truly pathetic that one who was always ready to help others should, at the end, lack the help he himself needed.

A.H.B.

THE HEALER AND THE HEALED

BY PHILIP LANGTON-LOCKTON, M.B., D.P.H.

It is not an over-simplification to say that a medical man is principally trained to examine patients, diagnose illness, seek for possible causes of the suspected condition and prescribe treatment. Having made a diagnosis and singled out the organ or organs which are diseased, he then, according to his skill and knowledge, more often than not, thinks only of what drug will alleviate. The non-medically trained prescriber, on the other hand, who often lacks a precise knowledge of pathology, by using radiesthetic or radionic methods, seeks to identify the site of disease and is not troubled to give a name to it if he can also get indications as to the nature of the cure. In this he sometimes has an advantage over more orthodox practitioners, especially in treating chronic conditions, simply because his indications, if they are reliable, are directly given and not the result of deduction. He is at a disadvantage, however, if his indications are not reliable, because, being without medical knowledge, he cannot fall back on re-assessing the case in the light of accumulated experience other than his own. In other words he has no "Bible" to refer to.

I make these points not to suggest that the unorthodox practitioner should only treat those who have not benefited by the more generally accepted methods, nor that the radiesthetist or radionic practitioner should also be medically trained, for this might incur him falling between two schools, but to stress the need for each of them not to so trust their respective disciplines as to neglect seeking first and foremost the causes of the disease pattern they have discovered. I am suggesting that there is much the same danger in using the pendulum as there is in using the stethoscope if the user of either of them is satisfied with results even should cure result. He is in danger of so trusting his diagnostic aid as to fail to ask himself not only "how has this patient become ill?" but "Why is he ill?"

These are questions of a different order. The answer to the first may be deduced according to a person's pathological or psychological insight and experience of the facts observed or elucidated in terms of whatever theories are held to be logical, plausible or true. The second requires knowledge of a different kind, and only the direct healer, that is, a healer with intuition, can answer it. I do not mean that true healing can only be given by someone who, in some mysterious way, extracts the "poison" of disease from the patient through himself by the laying on of hands, by prayer, by faith or by some other means and then discharges it, for healing certainly occurs in this way. I mean, rather, that for most of us healing will occur in us only when we receive a degree of self-revelation, whether this is first given to us from without by someone who sees in us what we cannot see or whether from within when we ourselves have been "opened"

to our condition. In the end the healer will be oneself. In saying this I am maintaining that, before being healed, we must become "changed" or reborn. I am maintaining, too, that disease in us at its inception is not the result of some pathological process, but the sum of what we are, the sum of our past and our unalterable reactions, in our "sleeping state," to all our daily conflicts. We suffer the diseases we deserve.

To realise the truth of this we must first be able to see that though we may hope to disguise our outward reactions to our inward emotions of hate or jealousy or fear, we are quite incapable of changing the emotion itself, which, if of a negative kind, as nearly all our daily emotions are, goes on destroying us, and, fast or slowly, depending on its virulence, brings about the disease appropriate to the susceptible organ in the body. It must be in fact admitted that until we have learnt to stand aside from our emotions and attain a third position, neither that of antagonist nor protagonist, from which vantage point we can see both sides of a question of hate or jealousy, anger or fear, arising between two people, one of whom is oneself, we cannot be objective or attain to that state of "choiceless awareness" which is so desirable. Unless we attain this non-attachment—not indifference—we do not know the nature of love, the reconciler.

The true physician then is one who really understands his own nature and can then "know" others. He will not in the first place use drugs at all, except as adjuvants, save perhaps in acute emergencies, until he has begun through the intuition he has gained, to get his patient to really understand the real nature of his emotional conflicts and the causes of them which lie not in outside circumstances but in the very nature of the patient himself. Once these are understood by the patient healing can begin; and not until then, for the picture we usually have of ourselves seldom bears any resemblance even to that seen by others. We are strangers to ourselves scarcely little more than we often are to our friends. Unfortunately, though we are sometimes forced to admit the rightness of some unfavourable judgment passed upon us, very seldom indeed are we able to allow this admission to remedy the fault in us. We give verbal credence to it and pride ourselves on our humility, but all the time the heart is not touched. We remain as we were, and even take pleasure in our own particular omissions just because they are so peculiarly our own.

This inability to really understand can perhaps best be illustrated by the case of a woman, Miss A, who suffered from very acute exacerbations of a persistent eczema which had resisted all treatment. This woman had a reputation in her village for being especially kind and thoughtful. She was always hurrying about, despite her years, doing errands for people who could not get out, caring for sick people, arranging outings, selling flags for

various charities at street corners, doing the church flowers. She lived with an old lady, Miss B, older than herself, for whom she cared and provided and who had been with her for nearly fifty years. They were very happy together and there was very little disagreement between them save for constant reminders from the elder not to fuss, until another very lonely old lady, Mrs. C., came to live with them as a paying guest. This last, who was rather autocratic, while letting it be known that she had been used to "better things," settled so firmly in the house that she came to almost run it. At the same time she fought so hard for the affection of Miss B and seemed to win it that Miss A felt that she was becoming alienated from her oldest and dearest friend. And though she made every effort to appear cheerful and unconcerned and gave even more of her time to errands of mercy, she developed a most acute exacerbation of her eczema to such an extent that it covered almost the whole of her body. Nothing alleviated it until Mrs. C went away for a month to visit a relation. In a few days the eczema was no longer angry—note the word; in a fortnight it was dry and healing. It no longer "wept." However on the reappearance of Mrs. C it flared up again as badly as ever.

At about this time it was explained to Miss A that something or someone "had got under her skin." This she vehemently denied because she prided herself on her charity and said she did not have hard feelings about anyone. She was quite offended.

Mrs. C was in the habit of going away for a few weeks at a time and it was not until it was quite apparent to the sufferer that the ups and downs of her eczema coincided with Mrs. C's comings and goings did she give verbal credence to the idea that Mrs. C's presence was in some way causal. However, rather than admit that Mrs. C irritated her she put her eczema down to the fact that Mrs. C insisted on seeing that too much salt was put in the cooking! The eczema continued to fluctuate despite her taking a relatively salt-free diet, and only after many months of explanation and relaxation did she come to see "in her heart" that her only hope of cure lay in so working upon herself inwardly that she would no longer pretend to disregard the irritation that Mrs. C caused in her. Many months later still she came to admit the irritation and learnt to stand aside from this particular annoyance. Only then did the eczema begin to heal. In a week or two it was gone and left no trace, and she was able to wash herself in soap and water instead of anointing herself with ointments at night and wiping them off with oil in the morning.

Now I contend that in this one particular inward reaction to Mrs. C she changed, and that no drug, however recently discovered, would have helped her. Unfortunately her basic nature was such—she had not been loved as a child—that she never was able to realise that her errands of mercy were prompted in her

not so much by the need to help others as by the really desperate anxiety she felt to be herself loved and appreciated. Cured of her eczema, and so lacking the sympathy of others, she literally ran around in circles doing good. Eventually not knowing "which way to go" to get affection she developed a tumour of the cerebellum and died most peacefully after several attacks of giddiness. Mrs. C died very soon after from an apoplectic seizure, and Miss B, unconscious of the awful jealousies she had engendered, lives on happily into unruffled, very old age. She sits knitting by the fire of a guest house, with a shawl around her shoulders, receiving comfort from everyone who comes to see her.

It may well be thought that it would have been better for Miss A if she had gone on bearing the discomfort and comfort of her eczema unrelieved. It is hard to say. But it is certain that if the opportunity had arisen and she had been able to realise the chief feature of her personality and the hidden powers of her past which made her react as she did, and had, moreover, been able to realise that she could change her nature—just as every man and woman can change if they have the mind for it and a good teacher—she would have been healed—or, more strictly, would have healed herself. For just as soon as we realise that there are depths of knowing outside or inside our private world of likes and dislikes which add up to the personality we call our own and of which we have so high and impregnable an opinion, we are already opening ourselves to the possibility of a change occurring in us, a change not in kind but in depth, a spiritual rebirth. If we are content to go on justifying ourselves we remain "dead." No change is possible.

Meanwhile until we have been taught or have learnt to take this first step we can only carry on with our pendulums and stethoscopes, our immaterial and material medicines. They are not to be despised. They give rewarding results, especially amongst those who look upon their inner, private life as sacrosanct. For those, however, who prefer to "come clean," both patient and therapist, results if less often obtained, are even more rewarding. This is not so surprising. For if our negative thoughts—the emotionally inspired thoughts *we cannot help crowding up into consciousness* which come from nowhere but from our heredity and past conditioning—slowly but surely develop disease in the appropriate susceptible organs, then surely nothing brought in from outside can cure them?

Is not the Kingdom of Heaven within? Or is it really too naive in this atomic age to think for a moment that someone suffering from rheumatoid arthritis may have "fixed feelings of injustice"? Or that the asthmatic has "much on his chest," the cancer patient, "malignant feelings"? . . .

I do not think so. Here at least is a region almost unexplored, and sadly neglected by even the most imaginative.

DOWSING REACTION PATTERNS ASSOCIATED WITH BURIED WATER PIPES

BY MAJOR H. HANBURY BROWN, R.E.

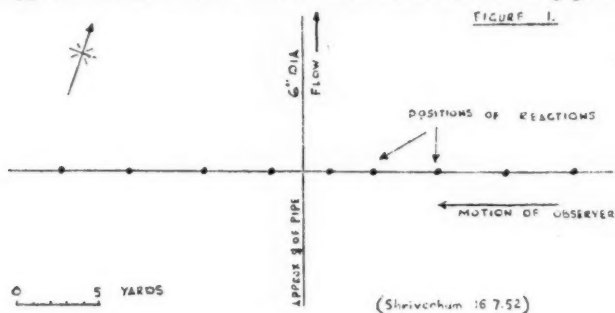
The following is a preliminary report of an investigation into one limited aspect of the dowsing or water divining effect. The subject of extra-sensory detection of water has been written about at length and over several centuries, but an examination of these papers will not reveal much other than qualitative assessments of the effects and a series of attempts to explain the mechanism in terms of the current scientific knowledge. This is an account of the initial stages of an investigation into a very simple form of dowsing and does not attempt to investigate the ability of human beings to do it.

In all experiments to date, covering a period of six years, observers have been made to walk along a line normal to the axis of a pipe, the pipe being either on the surface or at depths of up to seven feet. The observer was free to choose any type of detector, such as the traditional hazel twig, an arrangement of springy wires or even a pair of knitting needles, and after being tested for the ability to dowse, was put to work. As the observer advanced, the positions at which reactions were obtained were recorded. The first, and the most striking result of all, was that those taking part in the work immediately concluded that a force was being experienced having physical reality and measurable properties.

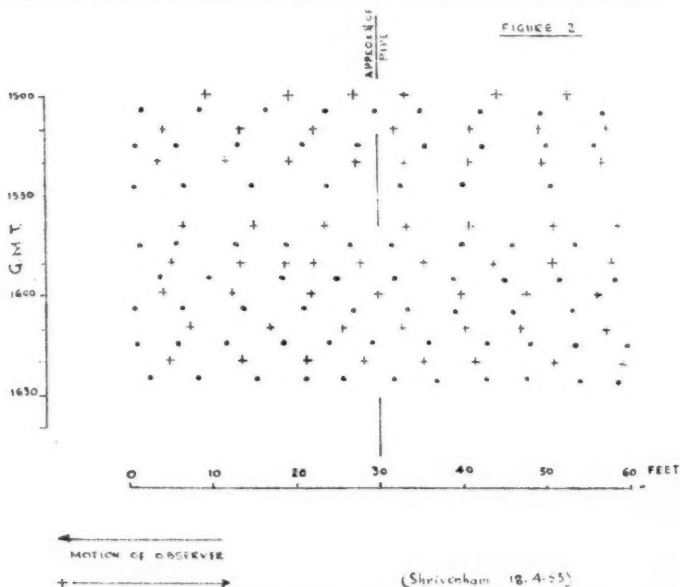
It is clear that in this sort of experiment the wishes of the observer are important and it was decided to take precautions against wilful results: this was done by inducing a state of almost total apathy. The experiments were repeated to the point at which the mind sought relief in any subject other than the work in hand. Also whenever the pipe was on the surface the measurements were made either with the observer's back to the pipe or at such a distance from it that its position in relation to the measurements being taken could not be visually assessed.

The result of the first traverse across such a pipe is shown in

Figure 1. It was at once apparent that reactions were obtained at approximately uniform intervals on each side of the pipe and

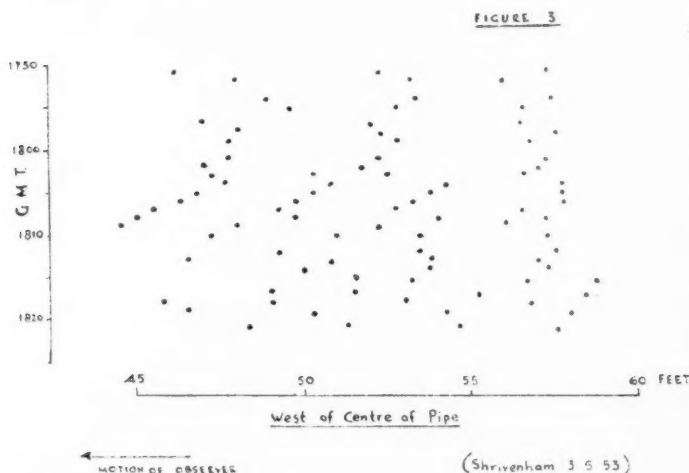


extending for considerable distances. The experiment was repeated with four different observers and the results were similar



in each case. The intervals were found to be approximately constant for each traverse but to vary by as much as one third of the value between traverses. Variations of the same magnitude were present in the measurements taken by all the observers.

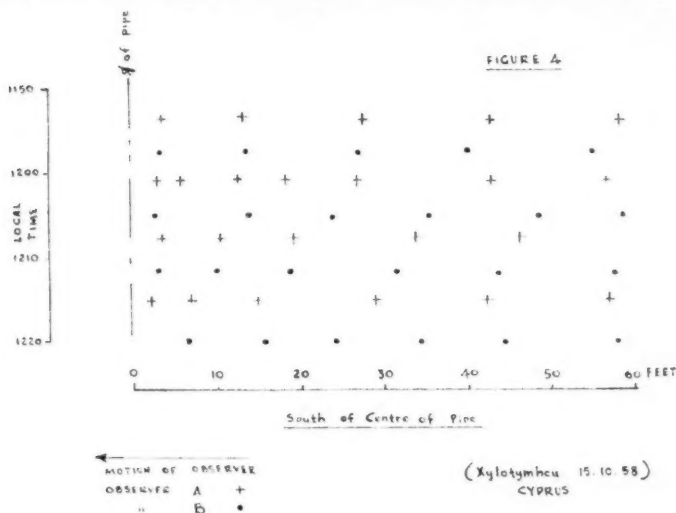
It was next decided to investigate the way in which the pattern of reactions varied with time, and Figure 2 shows such a pattern for traverses made at intervals of about five minutes. Examination of this pattern will show that the distribution over the chosen area is random when taken over a period of sixty minutes. This was of great interest as it allayed fears of why, if the phenomenon measured was physically real, it left no permanent effect such as stimulated or inhibited plant growth. The time between traverses was then reduced to the minimum practicable in an unsuccessful attempt to identify some pattern of change. Figure 3 shows the result. From this it was deduced that the changes were too rapid to be resolved by a detector with so slow a response. It was also suspected that the mechanism might be internal to the observer. Figure 4 shows the results from two observers working alternately and indicates that the source of the changing pattern is external.



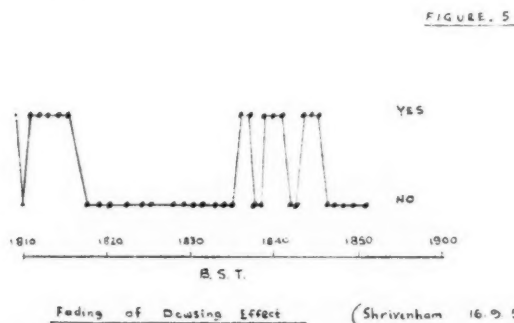
It may be argued that there was some mental communication between the two observers in this last experiment. This is improbable as it was performed in Cyprus and the job of the off-duty observer was to scan the surrounding countryside for terrorists!

In 1952 and 1953 in England it was found that the ability to obtain reactions frequently disappeared. This again was at first attributed to some defect within the observer, but an experiment using two observers separated by a thin screen was found to disprove this. The fading of the dowsing reaction and its

reappearance to each subject were found to coincide. Figure 5 shows the sort of effect. In general it was noted that conditions were stable around noon, less so at sunset and faint but stable at night. Almost negligible fading occurred in Cyprus when working



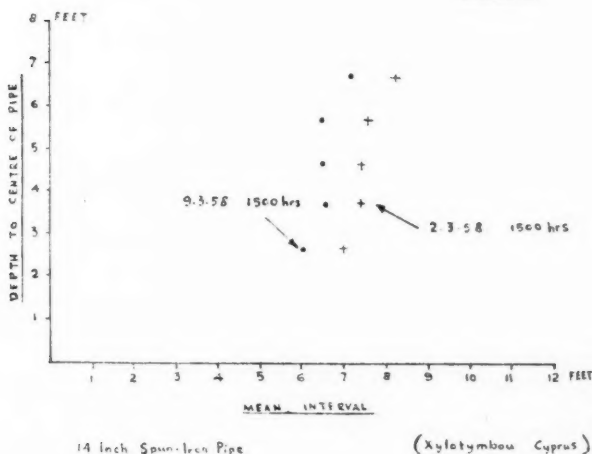
within two hours of local noon. The foregoing observations are, however, to be treated with great caution as the evidence is as yet inadequate.



At this stage in the investigation it became necessary to fix upon some quantity which could be measured with reasonable care and accuracy and which varied with changes in the position

of the pipe. The quantity selected was the interval between reaction positions as this had already been shown to be roughly constant for any one traverse. In the following experiments measurements are expressed in terms of the mean value of a large number of intervals, usually totalling between five and six hundred feet and measured in groups of ten in order to minimise the error due to the uncertainty in the position of any one reaction. Results wildly different from the mean were discarded, provided that they occurred at either the start or finish of a series of observations. This was done because it was found that the total disappearance of the effect and its reappearance were associated with chaotic patterns.

FIGURE 6

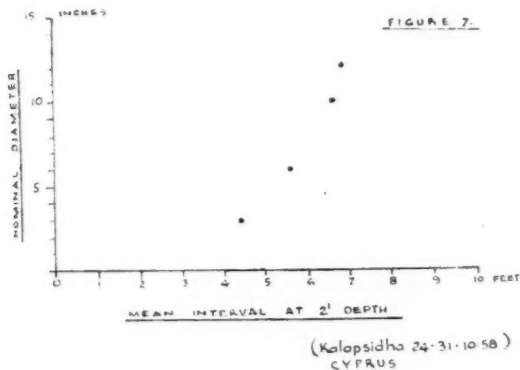


It was first attempted to discover what relationship there might be between the mean interval and the depth of the pipe. Figure 6 shows the results of a series of measurements on a 14 inch spun-iron and cement-lined water main in Cyprus. It was concluded that there is a small increase of mean interval with depth over the range of depths from zero to five diameters.

Figure 7 shows what came of an attempt to establish the nature of the variation of mean interval with size of pipe. At first all the results of all measurements were included and the pattern was seen to be random. However it was suspected that those taken on unfilled pipes or on pipes in open trenches might be

causing confusion. They were therefore excluded and a definite increase in mean spacing with size emerged.

It was noticeable that the effects extended laterally more widely from a pipe when filled, often by as much as twice the distance. This was regarded as highly significant as it showed the effect to be related not purely to the external diameter of an iron pipe, but in some way to its contents.



The final experiment to be mentioned in this account is concerned with flow. The flow in a 14 inch bore spun-iron main was varied from zero to 15,000 gallons per hour in two steps and the mean interval was measured at each flow rate. The results are shown in figure 8. This was accepted as additional proof that the contents of the pipe are highly significant.

It is once again emphasised that no explanation of these phenomena can be offered. This report is published in the hope that others will become interested in this approach to the subject and will make some series of measurements of a like nature. It is worthwhile, however, drawing attention to the similarity of these patterns to those which would be obtained by diffraction of plane polarised radiation. The papers referred to below give a theoretical analysis, supported by experimental work, of the diffraction of electromagnetic waves by conducting and insulating cylinders of diameter approximately equal to the wave length.

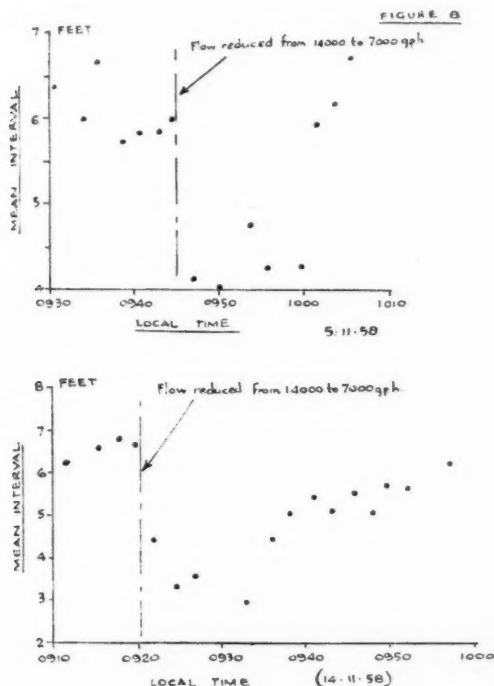
The patterns are illustrated for the plane containing the cylinder and for various planes more removed from the source. It is considered reasonable that backward-scattered radiation should produce similar patterns in a plane nearer to the source than the

cylinder and that this case would be analogous to a buried pipe with radiation falling upon it from some region of the sky.

Examination of the patterns shows that

(a) There is an increase of mean interval with increasing distance of the plane "below" the object and that this increase is comparable with the one shown in figure 6.

(b) Rotation of the plane of polarisation through a right-angle causes the ratio of maximum to minimum intensity to fall sharply. This could be analogous to the disappearance of the dowsing effect.



Finally it is concluded from the work done so far that the effect is real and measurable and that the cause is external to the human observer. It can also be observed that there is a variation in the

pattern with size of pipe and depth and that the introduction of water into an iron pipe and its motion relative to the observer have a significant effect. The experiments will continue and it is hoped that independent verification of the effects recorded will be forthcoming from some reader of this report. In particular it is thought worthwhile to study the diurnal and longer term variation of mean interval in order to reveal some pattern of behaviour.

References :

(i) Diffraction of 3.2 cm. of electromagnetic waves by cylindrical objects. S. T. Wiles and A. B. McLay. *Canadian Journal of Physics* 1954.

(ii) Calculated diffraction patterns of dielectric rods at centimetric wave lengths. C. Froese and J. R. Wait. *Canadian Journal of Physics* 1954.

(iii) Diffraction of 3.2 cm. electromagnetic waves by dielectric rods. M. K. Subbarao and A. B. McLay. *Canadian Journal of Physics* 1956.

MAP DOWSING AND FIELD WORK

A lecture to the Society on January 7th, 1959

BY MRS. ALICE HOWARD

Mr. Chairman, Ladies and Gentlemen,

I want to thank Colonel Bell for having asked me to come and give you an account of the beginnings of my career and of some of my practical experiences which might give courage to the beginners and something of interest to the advanced dowsers.

Many a time have I been asked what made me take up dowsing and how I was ever sure of my results. The first question is quite easy to answer and the second one becomes clear from what I shall say hereafter. My reply to the first question is that mere chance brought me into contact with dowsing.

I was an ardent supporter of the Bridgnorth Branch of the Caradoc and Severn Valley Field Club, which provided its members with in- and outdoor lectures in connection with the local flora, fauna and ecology. One outing was arranged to Catherton Bogs for the study of bog-plants. After the lecture an electrical and hydraulic engineer, Mr. Heaton, thanked the lecturer for her most interesting and enlightening talk, at the same time bringing the subject of water-divining most skilfully into his vote of thanks. He cut a hazel-twigg from a nearby bush, and, behold, the twig turned and turned in his hand. He handed the twig to his son John and we saw a repetition of this performance. There were quite two bus loads of members, all of whom wanted to try. But the twig behaved stubbornly in the hands of everyone until it came to me, who happened to be the last of the lot. To the amazement of all—myself included—the twig turned violently round and round. I could not make it out, as I had never handled a dowser's instrument before. Everybody congratulated me and urged me to practise as much as possible. On Mr. Heaton's advice I got in touch with the British Society of Dowsters. I got invaluable help and information from books which Colonel Bell kindly suggested. Mr. Heaton started me off on the practical side of the work, taking me to the local waterworks, where I could practise. I also went to farmers with wells on their land and asked for their permission to assess the depths and yields. I made a point of checking my findings with the known figures. It was quite encouraging for me to see that even at the beginning my figures were pretty accurate. As time went on I became more proficient and surer of myself.

When one takes up dowsing a lot of inner strength is needed, and nothing is more fatal to dowsing and radiesthesia than the company of seepies. Doubts are just like short-circuits. Actually quite a number of people possess the ability to do this work, but they either doubt themselves or are in the company of doubters.

One day an advertisement appeared in our local paper *The Bridgnorth Journal*, to the effect that a member of the Rural District Council requested the loan of a water-diviner's rod for the purpose of water-divining. I collected my instruments, that is my whalebones, my metal rods, my pendulum, etc., and contacted the advertiser. I was ushered into an office where two clerks were working. Even before I could sit down and make myself comfortable, a strange feeling came over me. I started to shiver and felt as if someone had poured cold water down my spine and cramp had developed in both my legs. I must have looked out of sorts, as I was asked by one of the clerks whether I felt ill. I explained to him that there was nothing wrong with me, but that there was heavily polluted water under the office, which accounted for my state. Polluted water always affects me like that and more especially in a confined space. I still cannot make out whether my statement interested or amused him, but his colleague definitely became quite ruffled. He expressed his disbelief in water-divining in general, and in the work of women dowisers in particular. He considered only geological surveys as reliable, and he was firmly convinced that the only water in these completely new offices was in the taps and in the radiators of the central heating system.

Several weeks later the clerk interested in water-divining stopped me in the street to tell me that they had had some trouble in the office. Water had gushed in torrents into the cellars of the building, the fire brigade had had to be called in to pump out the water, which eventually had to be piped off. He requested me to come to his office again to ascertain whether everything was now in order. Carrying out this further test, my pendulum and rod stood still and there was no reaction at all.

While I was there I happened to mention map-dowsing. This remark met with even greater suspicion than my previous statement about the water under the office. All the same an ordnance map was produced and I was asked to point out the largest water source in a particular district. On pinpointing a spot, I was told that borings had already started there and that this source was to supply a large area. I mentioned, however, that although there was a great quantity of water, it was polluted, but, of course, I was not believed because the plans for this project were based on a geological survey. Some appreciable time after, Mr. N. arrived with a map under his arm and asked me to pinpoint the source of pollution. The water-table of the boring had been reached, the yield was satisfactory, but the analyst would not pass the quality. Bacterial pollution had been established and this rendered the water unfit for human consumption.

An entire evening was spent on the search for the infiltration. Finally I found the spot a few miles to the right on top of the hill. That finding did not make sense to Mr. N., but notwithstanding this fact he went to the spot and found a pig farm there. In

accordance with the regulations, the swill was washed into a septic tank and in face of this my finding appeared to be incorrect. Closer examination of the tank, however, revealed a defect. There was an overflow from the swill which trickled into the ground and was taken up by some underground water, which eventually got into the flow of the big bore-hole. Repair work was undertaken and purification rendered the water fit for human consumption.

Some time later I had a third encounter with the Rural District Council. Mr. N. was testing a bore-hole on a farm and asked me to join him. The farmer had applied for a grant and the Council wanted to ascertain whether this was advisable. Work had already been started by a well-sinking firm and although they had reached 60 feet in depth, prospects did not look too good.

When I started work I felt ill and bilious, just as though I had drunk a corrosive liquid. I had just sufficient strength left to affirm that the boring would be a failure because it had been carried out on the fringe of the flow instead of at its centre. There was not enough water at that spot to meet the demands of the farm, and in addition it was not fit for human consumption. My report, of course, put an end to the grant proposed.

On looking round I noticed that the boring was in the hands of a firm by whom I had been employed previously. I felt very embarrassed knowing both the farmer and the engineer, but my conscience forced me to say "no." On returning home I wrote a letter to the firm to explain the situation to them. I made it clear that I wanted to save them further loss of time and money, and although I was not under contract to them, I expressed my willingness to point out to them a far better site, with a much better yield and perfect quality and situated at only a short distance from the present bore-hole. I had a very polite reply from them, thanking me for my trouble and assuring me of their confidence that they themselves would find the right type of water and a sufficient yield as well. Should, however, anything go wrong they would approach me.

A few weeks later I received an S.O.S. from them—would I come straight away to save their contract? They had reached the water-table and had found saline water. I had to interrupt my holiday, but was able to find a very good underground stream very close to the previous bore-hole and which, after great difficulties, due to bad weather conditions in an area of soggy clay soil, yielded plenty of fresh water for the needs of the farm. It was 120 feet below ground, the same depth to which the first bore-hole had been sunk.

There is another interesting episode worth mentioning. I had a 'phone call from someone living in the Greater London area requesting me to find out whether there was water under their house, because the entire family consisting of two adults, three children and one puppy seemed to be ailing ever since living in

their present home. On examining the entire area of the house, I could find no signs of water that could be responsible for the family's illness, but it suddenly occurred to me that the drinking water might be the cause of the trouble. I asked for a glass of water, put the Mager Chart* on to it and held my pendulum over it, and it reacted violently to black. That meant that the water was unfit for human consumption owing to bacterial pollution.



The Mager Chart

I asked for a glass of water from the house on the right and on the left and got the same result. A glass of water from the house opposite and from one further down the road reacted to violet, showing the best quality of drinking water. This test gave a clear indication of a leaking sewer-pipe and a subsequent infiltration into the fresh-water pipes. My advice to the family was to approach the Water Board. As far as I understand, they were given no explanation, but new pipes were laid, and this, I think, must have proved my case sufficiently.

As far as I can remember, Mager gives an account of colours to grade the quality of the water. I should like to mention that for me, only water reacting to violet is perfect. Rainwater, although perfect, may give varied colour reactions depending on its contents. Carbon dioxide is normally present in small quantities. In industrial areas, sulphuric acid or other impurities might be present and it is well known that after thunderstorms nitric acid might be found. In each of these cases the colour differs, being yellow or blue, light grey or white.

On the Mager Chart there are the following colours: Violet, Blue, Green, Yellow, Red, Grey, Black, White, and in the middle there is a compass with "North" pointing to Violet.

Water reacting to blue is too electric. Perfect water is electro-magnetic. Too quick a flow causes friction, thus generating

* See *Water Diviners and their Methods* by Henri Mager page, 205.

electricity. Water of this kind is detrimental to the nervous system and to the thyroid gland, but is perfect for domestic cleaning purposes. Water reacting to orange might have deposits of clay, or clay and iron, whereas the reaction of water to red might be due to iron, although in France I once found spa-water tasting very much of iron react to green. A detailed analysis would probably have disclosed the presence of another mineral or chemical as well. The grey colour points to minor pollution and to cancerous water; I would never bore for it. When water reacts to black it is saturated with bacteria and dangerous in every way. It is not only unfit for human and animal consumption, but also for cleaning purposes. All sewer water reacts to black. Unless a very elaborate process of purification is undertaken, which would be too costly, it would be no good at all.

Of this aspect of water-divining, I feel, we have touched only the fringe.

Dowsing is not needed much in big towns with ample water supply, but mostly in outlandish places. Thus, for instance, I had to perform work of this kind in some Welsh hill farms. Dowsing is accepted in all country districts and all of them have heard of water diviners who use a hazel twig. After all, dowsing is as old as the hills. Moses used a wand or rod to detect water, without wanting to be blasphemous, I doubt that water was attracted by the rod, but maintain that the rod indicated the presence of water. The instrument may have changed down the ages, but the work itself remains more or less the same.

The average dowser goes into the field, where he picks up reaction. By its strength he can tell quantity and depth. As for myself, I always start my work at the desk. It saves both the time and the effort that would be needed to walk round the area to be prospected.

Wells and bore-holes are needed near farmhouses in order to save the expense of having water pumped from a long distance away and when it comes to enlarging an already existing well it is a safe guess that the Rural District Council will not give their consent. They suggest a bore-hole instead, which is more hygienic.

Though rod dowsing is accepted, map dowsing is still looked upon with suspicion.

When I asked a water engineer for a map he apologised for not possessing a geological one, but only an ordnance map, and when I explained that this would do, suspicion was in the air. I admit that to the onlooker it may appear improbable, but as I was in a position to prove my theory over and over again, I succeeded in being believed, though not understood. Once I have ascertained the spot on the map I have no difficulty at all in finding it on the actual ground.

For map-dowsing I use an Emram Point Selector, which is manufactured in France. It consists of a horse-shoe magnet

fastened together with two lead strips. A steel pin is inserted in the centre of the magnet. The thumb and middle finger of the left hand hold the lead strips and the index finger rests on the steel pin. This little instrument acts as a pointer on the map and eliminates all unwanted influences, including remanence. The right hand holds either a cavity pendulum filled with water (local water, if available, is best) or an ordinary neutral pendulum. For accurate work the map should be orientated. The moment the pointer reaches the spot one is looking for the pendulum starts to rotate. This is an indication of the presence of water, but it is necessary to establish whether the yield is sufficient. The engineers can usually tell how much is required and the extent of the pendulum swings indicates the strength of the flow. I base my work on the counting method. The counting can be done either silently or aloud: one, two, three, etc., or in multiples of 10, that is 10, 20, 30, etc., which gives the depths in feet. Let us say the water is at 60 feet down and I go on counting to 60, the pendulum is then sure to stop there. I apply the same method to establishing the yield. I count the gallons per hour, although on one occasion I had to give the flow per minute. The same procedure of counting is repeated, and when the right figure is reached the pendulum stops. Having finished these two calculations, I check my findings with the Enram on the ground. I push the steel pin into the earth and check the direction of the flow. The rod turns towards me if the flow is towards me, and turns away from me when the flow is away from me. Once I know the direction, I assess the width of the underground river. I walk to the right of the Enram with my twig or pendulum, as the case may be, and peg the spot out and repeat the same thing towards the left-hand side. Once these two spots are pegged, I work out the dead centre between these two markings and move my Enram into the middle. The pendulum reacts strongest over the magnet when it is in the exact centre of the flow. If it is moved off-centre, the pendulum swings diminish considerably. Once the exact centre is established, I place my Mager Chart on to the ground and make sure of the favourable colour reaction of the water. If it is polluted, I get a very strange reaction and I actually only feel well over water that reacts to either violet or blue. When all these checkings are completed, I establish the degree of hardness with the help of a protractor chart which says:

Hardness in grains:

0-50	soft
50-100	moderately soft
100-150	slightly hard
150-200	moderately hard
200-300	hard
over 300	very hard

Temporary hardness is due to bicarbonate of calcium. It can be softened simply by boiling or by adding a little lime. Water must be clear, colourless and odourless. Sulphates make water permanently hard and unfit for cooking purposes. Before I had taken to the counting method of depth and yield, I had protractor charts on the ground and made my pendulum readings in the self-same manner as I now use for assessing hardness. However, I found that method rather complicated, because a wide range of figures is required and it is somewhat difficult to carry big charts about.

Adaptions are necessary in clay soil. Soggy soil has quite a lot of stagnant water of its own, which has nothing whatsoever to do with the yield. Usually 10 per cent. is deducted from the yield and 10 per cent. is added to the depth. One never bores for water which is too near the surface, because impure, stagnant water percolates through the soil and subsoil. This water is saturated with organic and inorganic compounds. Stagnant water loses its electricity and retains its magnetism.

A lot more could be said with regard to the health aspect, as the border line between dowsing for water and the diagnosing of diseases is a very narrow one. Both subjects interest me vastly, because they are so closely interconnected.

One day I had to look for water on rather stony ground, an alluvial formation. Getting about was not easy and a lot of scrambling had to be performed. Without water the house, which was for sale, would have been useless to a prospective buyer and its little well had dried up. I had to make a long search and at last was glad to get a strong reaction. Usually the dowser's finding is marked by the engineers with a wooden stake. In this particular instance, however, the owner, who was with us, insisted on ramming the stake himself. Instead of a wooden stake he produced an iron rod, which he used despite my warning. When in this process iron hits iron over a waterflow, it can bring about a diversion of the flow, which is called "losing the flow." This danger is far more pronounced in stony ground. My protest seemed to create the opposite effect and was looked upon as arising from superstition rather than from fact. To fix this rod sufficiently securely, quite a lot of hard hammering had to be performed, and when a test bore was carried out it confirmed the loss of water.

These few examples will amply illustrate the value of dowsing, and it is only to be hoped that more and more people will come to recognise its importance.

MAP DIVINING FOR WATER, MINERALS AND OIL

BY EVELYN M. PENROSE

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Editor and of the Author.*

Until about a decade ago, France had always taken the lead in divining and, in 1913, at the 2nd Congress of Experimental Psychology in Paris, a Special Committee was formed to test the claims of diviners and see if they could be authenticated or whether they were bogus or, possibly, necromancy.

Twenty of the leading diviners of France went to Paris and submitted to some very severe tests, under the eyes of a very unsympathetic Committee. All passed the tests so easily and so accurately that the Committee had to admit that twenty people working separately could not all have arrived at the same accurate conclusions if divining was a fraud.

While the Committee was in progress the head of the divining tests, M. Henri Mager, received a letter from a M. Mathieu saying that if the Committee would send him a cadastral map (*i.e.*, hand drawn and to scale), he would undertake to mark on it underground springs, streams and any other water, such as surface ponds, lakes, sump holes etc. that might also be there. The letter received the usual treatment of anything so new. It was pigeon-holed and forgotten.

Finally M. Mathieu went to Paris, interviewed the Committee, and succeeded in being given a cadastral map of some property belonging to one of the committee members. He took this away and returned next day with all the water, surface and underground, on that property correctly marked on it.

The Committee declined to accept this and a second map was given to him, of a part of France unknown to M. Mathieu, after the name and location of the property had been removed. Again the map was returned to the Committee with every detail correct. After verifying a number of testimonials from people of unquestionable integrity the Committee had then to accept this new form of divining as authentic.

When the Congress was over the chief organiser of the divining tests wrote a book giving a full account of the proceedings, in which was a chapter describing divining on maps, with photographs of M. Mathieu at work.

It was not until 1932 that this book came into my hands. I was then working for the Government in British Columbia as their "Official Water and Oil Diviner."

In spite of having seen some inexplicable things when working in the field, the idea of divining for water on a map, even a hand-drawn one, struck me as being very far fetched and well nigh impossible.

However, I decided that the only way to find out was to try it; but in doing so I should have to make do with a Government map. I realised that the "contact" between a Government map, printed and turned out by the hundred, and a piece of ground was thin in the extreme. On the other hand to ask anyone to make me a hand-drawn map on which to divine for water was to risk being taken for a lunatic!

Accordingly I got a Government survey map of a mineralised area in British Columbia, as I knew I could get this checked by the head cartographer, and set to work.

I did all the things M. Mathieu said he had done and carefully studied the photographs of him at work.

I held in my hand a small pendulum made of a little bottle of water suspended on a string and slowly moved it over the map as M. Mathieu did, and as shown in the photograph.

After a short time I was convinced that something was happening as the pendulum started to gyrate slowly and deliberately over certain spots on the map. These spots I marked with a circle, and after working hour after hour for several days (entirely ignorant of the terrible strain on the health), I took the map to the Government head cartographer and asked him to check my markings from a reference map of all staked claims in that neighbourhood, this map was carefully kept in a locked safe. This he did and one after the other proved to be correct.

Finally, he asked me how in the world I had got to these places, as many were right out in the thick forests and miles from civilisation. When I told him that I had not been within a hundred miles of them and how it was done, he flatly refused to believe me, and from his expression I felt that the asylum was already looming up before me.

However, by then I didn't care. I had proved it. *It worked.* So what he said or thought did not matter.

Nevertheless, I wanted still more proof.

I got this through finding the meeting place of three streams on a map for a Minister in the Province of Alberta. I did not know the Minister and I did not know Alberta.

A well was dug on the exact spot and yielded enough water for the whole farm.

Then I got maps from several mine owners in British Columbia. When these were checked they exceeded all my expectations.

But then, unfortunately, I got scared! I didn't know what I was doing or how I was doing it, so I decided to go to France and England as the International Divining Society in France and the British Society of Dowzers in England were holding congresses that summer and I could attend them both.

The French Congress consisted of about 500 delegates from all over the world, all men, I was the only woman present.

I found about half a dozen of these men working on water maps, and they all claimed a much higher percentage of success when working on maps than when working on the ground, but alas, none of them could tell me how it worked—that is, what *made* it work.

The fact of seeing other people work brought home to me that it was all on too small a scale, and that the real use of Map-Divining was for the great open spaces of the world where ordinary divining was useless.

So I worked out an entirely new system for myself.

On the ground I do a lot of my work with my bare hands and no tools, so I decided to use much the same method on my maps.

My method is this. I ask to be given a Government survey map (not topographical) of one inch to one mile. The map is approximately 27in. by 27in. This is the usual size of Government survey maps in most countries so they can be obtained nearly everywhere.

I do *not* study the map but do all preliminary work with closed eyes. This necessitates having an "Observer" who must listen to all I say (I have taught myself to think out loud) and notice where I get the strongest reactions. I start by rubbing my hands over the map till it turns from a piece of dead paper into something alive, like a piece of the earth. I get the same sensations and shocks from a map as I do from the actual ground. Every mineral gives me its own special sensation and shock.

Sometimes the map becomes alive instantaneously, irrespective of distance and with complete disregard of space and time; but at others I seem to meet a curious barrier or antagonism and the map remains dead, and it takes great determination and concentration to make my contact with the area, but once this is made I have no further trouble.

I start the actual work by rubbing my fingers over a small area and waiting. If it is an oil map, for instance, and my

hands rest immobile, I know there is no oil there. Immediately my hands are over oil they start to rise alternately, like sails on a wind-mill.

Where the oil is very rich, my arms and hands are thrown back with such force that were I not what is called "double jointed" I think my arms would be forced out of their sockets. Again all this is done by feel with my eyes shut. One can only work for about half an hour at a time on an oil map. It is an extremely exhausting performance.

The Observer then takes the maps and numbers the areas according to the violence of my reactions, and lightly pencils in my remarks.

Next I take a small pendulum of heavy wood, about the size of an acorn, and swing it over the rich spots and it outlines these for me and I outline them in pencil.

These areas are subsequently much enlarged and the perimeters of the oil fields (rich spots) carefully drawn in detail. The faults, intrusions, etc., are also added with the same degree of accuracy.

A water map is much less exhausting to do and needs a different technique. After "tuning in" my map, *i.e.*, making it alive, I ask "It" (whatever "It" may be) questions and instruct "It" to tell me where the water-sheds are. Again, I only use a survey, and not a topographical map, but if there are any hills or mountains from which the streams are coming, a strong draft comes up off the map and lifts my hand onto the high land, after which my hand floats gently over the map showing me the direction of the streams from the water-shed.

The little pendulum then outlines the course of the underground streams with the most minute accuracy and I draw them in. Before the map is finished the depth must be added to each stream and a test made for the potability of the water.

The potability test is quite simple to do, both on the ground and on the map, as if the water is brackish my lips and tongue taste salt, and if the water is sulphurous or impure I get a horrible smell in my nose.

It is all a much quieter and less tiring proceeding than oil-divining.

Although map-divining has recently been proved to be as successful for finding oil as for finding water, I still feel its primary use should be for finding water because of the endless blessings that it can bestow on all living creatures.

But as long as map-divining is ostracised by the word "unscientific" the world in general will remain cut off from one of the most valuable assets ever made available to man—that of

finding hidden water in drought-stricken areas and the deserts which cover so much of the earth.

No one living in a small well-watered country like England can possibly imagine what the great waterless areas of Australia and Canada can be like—places where the settlers would rather give one a nugget of gold than a drink of water, even in a tiny cup from a doll's tea-set; and where they have to drive their entire farm stock, horses, cows, sheep, pigs, etc., six or seven miles to water every day, in the scorching heat of summer and in the icy cold of winter.

Or in Australia, where in times of drought, the beasts on the huge cattle stations in the North trek in mobs of thousands as much as 400 miles along almost waterless stock routes to far off pastures, leaving hundreds of their dead and dying along the way; a death roll which is only rivalled by the sheep which die, literally by the million, in a prolonged drought. So much of this could be saved by the use of map-divining.

Some of the workers in a laboratory have recently discovered and proved that a relationship exists between an area of ground and its photograph. This is surely a similar phenomenon to the relationship (contact) between earth deposits, *i.e.*, water, minerals and oil, a map and the diviner (the diviner replacing the scientific man-made machine), which phenomenon diviners have been using for so many years with irrefutable results?

Once map-divining is generally accepted and used it will be one step nearer to outlawing unnecessary suffering and will add to the practical betterment of man and beast.

I sincerely believe that map-divining has a great future, and that the Biblical Prophecy "The desert shall blossom as the rose" will become a practical reality with its help.

HOW I FIND WATER

BY FRAU ANKA VON KNOBLAUCH

*Reprinted from Personality (Bloemfontein) of October 10th, 1957,
with the permission of the Author and of the Editor.*

As far as I know I am the only woman water diviner in South Africa. But not only do I locate water; I change the courses of underground streams, sometimes diverting them to dry boreholes. In this I believe I have been a pioneer in this country.

Water gives off radiations which can be harmful to the human body. I have no doubt that underground water is the cause of many ills. I am a nature healer as well as a dowser and the first thing I do when I visit a new patient is to find out whether there are streams of water running under his home or place of work.

I trace the course of the water with a divining rod or just with my hands, then I "beat away" the streams. I shall tell you how I do it but first let me describe conditions in a house which is affected by harmful water ways.

As soon as you walk into the rooms you get an icy cold feeling. And when you sit down you soon find yourself shifting about restlessly and longing for a blanket to put over your knees.

In winter the house will smell mouldy ; and paint and plaster will start falling off walls and ceilings.

Offices and shops situated over streams have an unfriendly, dismal atmosphere. Members of the staff tire quickly. The boss finds his mind works sluggishly and after some time on the premises will feel he has no luck.

Even people with the sweetest natures will become moody, irritable and unfriendly. You start to smile ! But I am speaking from experience of more than twenty-six years in Cape Town and other places.

Underground streams cause insomnia. People find they cannot relax even in bed. They use piles of blankets and hot-water bottles, but the cold continues to creep over them.

In such houses babies cry the whole night through, children look pale, have no appetite and cannot concentrate in school. They are naughty and get out of hand.

The woman of the house wakens tired in the morning and is soon irritable. And as for the husband, he gets up in the mornings with a groan. Everything gets on his nerves.

Many will think that I exaggerate, but this is just what these underground streams do to those who live above them. And I have not finished yet. The malignant influences that start with your nervous system pass into your blood-stream causing anaemia and loss of weight and appetite.

Eventually the organs of the body are affected according to where the stream hits the body most. If the stream is under the head of a bed people in it will develop symptoms in the eyes or ears or other parts of the head. If the stream is under the stomach you find indigestion, heartburn and constipation. And if it flows under the sleeper's feet the symptoms will be swollen ankles and aching feet.

There is a possibility that cancer is connected with the influence of crossing streams. In Germany a team of physicists, water diviners and doctors examined houses in Stettin, which is known for its numerous cancer cases. In every house where a person died of cancer crossing streams were found to be present.

The doctors do not contend that the cancer is caused by the underground radiation ; but they believe that if there is a predisposition to cancer the earth rays might cause the disease to manifest itself.

Farmers should on no account build stables, cow-sheds, chicken coops or pigsties over underground streams, as the stock will sicken, miscarry or perhaps even die. Trees and plants often die or have poor growth.

So now the question is : What can we do about these troublesome subterranean rivers ? I started working with insulation board, placing it under mattresses and chairs to ward off the effects of the earth rays.

Then I heard of an Australian dowser who found he could shift underground streams by beating two stones against each other, striking hard in the direction he wished the water to go.

I tried it out. I worked with two huge stones, often exhausting myself knocking the water away. I did not mind the laughter or ridicule as long as it worked—and it certainly did work. One day I found that a hammer and piece of iron worked quicker than the stones, and later I had a hammer and anvil specially made for me.

So I started beating water away with my hammer and anvil. It sounds fantastic, but the results speak for themselves. I have removed water from under hundreds of offices and homes in Cape Town, Johannesburg, Pretoria, Port Elizabeth and many other parts of the Union.

I am told that the beating creates waves similar to the water rays, but I do not really know how it works. Is an explanation necessary ?* Ask a physicist if he knows what electricity is and he will tell you : "What does it matter so long as it works ? Some day somebody will come and explain it all."

I have numerous success stories in my case book, but let me tell you of one that I remember best.

A house in the Cape Town southern suburbs, home of a minister of a certain church, was badly influenced by underground radiation. All the parsons and their families who occupied the house had suffered various ailments.

A new minister arrived and soon afterwards his wife became ill. Friends persuaded her to see me. When I told her that I would like to investigate the house to see if it was healthy and not over streams of water she said she would have to ask her husband about this.

* Other cases of the diversion of streams in this manner have been recorded in past numbers of the Journal. It is easily conceivable that when water is percolating through a number of very small fissures in the subsoil, the general line of flow could be diverted by rhythmic vibration caused in the manner described.—Editor.

A few days later the minister telephoned me and said that under no circumstances would he allow his wife to be treated by me as I used "black magic and the powers of the Devil."

The wife's condition grew worse and one day she asked me to call. As soon as I entered the hall a cold wave swept over me and I shivered. She said: "Yes, the house is very cold."

We walked through the minister's study. I saw that the chair where he sat down to write his sermons was over crossing streams.

We went upstairs into all the bedrooms. I diverted the streams under the house while the minister's wife watched me intently. I said that now she would recover quickly and that her husband would be able to deliver wonderful sermons as his study warmed up.

As it happened the wife did recover quickly. And some months later I started to hear about "that wonderful preacher." His sermons were winning much praise and his church had larger attendances by the week.

I knew it would happen! I was very happy. About a year after my first visit to the house I got a telephone call from the minister. I said: "Well, Mr. Reverend, the Devil in person is on the phone . . . the tail and the horns have grown very long and you had better look out."

The minister laughed and said he was not afraid to meet the devil in person. He came to see me in my office. He looked at me without saying anything, then took my hand and said: "Will you forgive me?"

I replied: "There is nothing to forgive . . . the things that people say about me go in one ear and out the other."

Water divining has been a gift in my family for many generations. I came to South Africa from Germany in 1930. I belong to the Hanoverian nobility—one of the oldest families in Germany. I was lady-in-waiting to the Duchess of Schleswig-Holstein.

I started serious water divining in South Africa when I met the late Mr. J. J. Morton, one of this country's most gifted and reliable diviners. I had his double gift of being able to work with a divining rod as well as with the hands only. He trained me for field work, and I took over his work when he died six years ago.

I have located water in most parts of the Western Province. I am able to discriminate between sweet and brackish water.

Some people think there is something supernatural about water divining. This is not so. The diviner is simply a most sensitive biological instrument for detecting certain kinds of rays which emanate from underground streams and to which the diviner is attuned much as a radio receiver is attuned to radio waves from a transmitter.

MORE THINGS IN HEAVEN AND EARTH

*Note of a lecture to the Society after the Annual General Meeting
on October 22nd, 1958*

BY THE REV. G. MAURICE ELLIOTT.

I count it an honour, as well as a pleasure, to have been invited to address you this afternoon.

It is always refreshing to be among "intelligent" people—I say "intelligent" because I am sometimes asked to address "Intellectual" people who, too often, seem to have allowed their Intellectualism to smother their "intelligence," such as Bertrand Russell and Co. seem to me to have done.

I am no stranger to dowsing for in 1922 when I was a Rector in Lincolnshire I had seen dowzers at work. I engaged a dowser to try to find water for my Churchwarden who was a farmer and who had to "cart" water in barrels to his "beasts" half-a-mile away. The dowser soon found water in the courtyard of the farmer's house, and also quite near to where his beasts were.

Subsequently, I attended a Meeting of Dowzers at Colonel Bell's home, where we had luncheon on the lawn, and I sat next to a woman dowser from California. When Colonel Bell told his guests that various articles had been hidden within a certain radius of his home (I forget exactly what), I turned to my companion and asked her whether she thought she could find the "gold" articles. She produced a piece of wire bent into the shape of the figure 7, held it up and it turned in her hand, the headpiece pointing in a certain direction—"That's where it is," she said.

I then asked her whether a twig or a piece of wire were necessary. She replied, "Yes, usually, you see they are directives for the mind which usually is not in a sufficiently sensitive condition to work without them."

That set me thinking. What about the instruments used in psychical research. I thought, e.g., The Table, the Planchette, Ouija Board, Darkened Rooms, Crystals, Cabinets, etc. Were they, too, "directives."

Well, The Churches' Fellowship for Psychical Study, of which I am Honorary Secretary, is studying such phenomena, and especially the kind which seem to have some bearing on the survival of human personality after physical death. But all psychical phenomena come within our purview.

We study these phenomena chiefly to try to discover what bearing, if any, they have on seemingly similar phenomena in the Bible. We are, however, constantly, indeed always, on the look out for red herrings of interpretation and explanation.

Our great difficulty (which was yours too, and still may be!) is the closed mind which either ignores or opposes before it has investigated.

In his Presidential Address to the S.P.R., G. N. M. Tyrrell says:

"It is the sense of the antecedent improbability of things which are quite strange which dominates the subject of psychical research and accounts for the negative treatment it receives."

Today, psychologists and psychiatrists, when concentrating on the unconscious and subconscious mind, seem to forget that these contain the accumulative mass of centuries of mildewed beliefs, festering doubts, unbeliefs and dust heaps of superstition and stupidities. These poison our whole mental outlook making it extremely difficult for psychologists and psychiatrists, as it is for us, to understand, let alone realise, the implications of modern psychical phenomena.

The truth is, as Professor Sidgwick puts it—

"Scientific incredulity has been so long in growing and has so many and so strong roots that we can only kill it (if we are able to kill it at all as regards psychical phenomena) by burying it alive under a heap of facts We must accumulate fact upon fact and add experiment to experiment and trust to the mass of evidence for conviction."

And Professor Broad, who I understand is an Agnostic, says in one of his lectures which has been published, that "twenty-five years of psychical research has led him reluctantly to the conclusion that survival is a lamentable probability."

In his remarkable book, *The Phenomena of the Mysticism* Father Thurston, R.C., writes, "That such incidents do take place is established by a mass of evidence which it is impossible to reject." His book has the imprimatur of Rome. Here are some titles of his Chapters:—Levitation; Telekinesis; Human Salamanders; Bodily Elongation; Seeing without eyes; Living without Eating; Multiplication of Food, showing that such phenomena exist independently of those given in the Bible.

I would like now to put before you one or two of my own personal experiences for I am anxious to learn from you whether Radiesthesia can—at least in some measure—account for such experiences. Or, are they due to mental tensions translated into physical energies (whatever that may mean)? Or, are they due to the mere chance collocation of atoms?

I had had lunch at the Burlington Hotel, Boscombe, with Canon Bullock-Webster's brother who, like myself, was studying psychical phenomena. After lunch (it was an extremely hot afternoon in July with scarcely a breath of air), we sat on a garden seat in the Hotel grounds in the shade of a large tree with branches overhanging the seat. My friend said to me "Elliott, have you ever spoken to your guide through a leaf." I confessed that though I had done a good many things I had never done that one. Thereupon he asked me to select a leaf which was to act as a medium between ourselves and his guide. I selected a large leaf and my friend asked his guide audibly whether he would be able to use the leaf, and to my amazement

the leaf promptly made a movement up and down three times, being the well-known code of "YES," and thus began quite a long and informative conversation.

What do you feel would be a sufficiently adequate explanation of such experiences? Might it be that:

- (a) the unconscious had access to super-knowledge enabling it to externalize energy causing it to move objects; or,
- (b) that someone from the unseen had power to do so, and did actually converse with us?

Another curious experience was this: For many years, when I was in Lincolnshire my wife and I had not had a holiday owing to the starvation income I was receiving. However, I was offered a week's holiday at Bridgwater, Somerset,

We went. It rained five days out of seven, but on the sixth day there was brilliant sunshine and it was beautifully warm, so we decided to cycle to Burnham-on-Sea, some ten miles distant, for a bathe and to spend the day there.

But we had not been there very long before we began to feel hungry, and feeling in my pocket for my purse I found, to my dismay, that in changing into flannels I had not transferred my purse, and my wife had no money with her.

Well, we stayed as long as we could and were then driven by hunger to get our bicycles, and intended to ride home, but when we were about to mount the cycles my wife, who was a Sensitive, said to me: "My Guide is speaking, he says 'Don't go—go and sit down by the edge of the water'."

We went, I rather expected that perhaps someone who knew us would spot us from the parade. We waited, but nothing happened, until a little wave threw at my feet what looked to me like the heel of an old boot, covered with mud and seaweed and shells. I moved it away with my foot and turned my head again to the parade. I looked for some benefactor, but saw no one I knew. I was then playing with the sand and letting it run through my fingers when I happened to pick up this ugly looking object which looked like a heel. I carelessly pulled off the shells and the seaweed and the mud only to find that the heel was a purse containing sufficient money for us to remain at Burnham for the day, and have good meals.

You will remember, that when Jesus could not pay a toll tax he asked one of His Disciples to cast a hook in the sea to catch a fish, and in that fish's mouth was found the amount of the Temple Tax. We do not read of that kind of thing happening again in the Life of Jesus, nor do I expect any such thing to happen to me again. There are spiritual gifts and laws just as there are psychical gifts and laws.

Well, I think perhaps I have said enough and now await your explanations and interpretations, if you will be so kind as to give them to me.

THE NATURE OF THE SPIRITUAL HEALING FORCE

A lecture delivered to the British Society of Doctors on November 20th,

1958

BY GORDON TURNER

Well, ladies and gentlemen, I have much pleasure in introducing Mr. Gordon Turner, who has kindly come to-day to give us a lecture on the nature of the spiritual healing force. Some of you may remember that after Mr. Blewett's lecture in March, Mr. Gordon Turner, who is Secretary of the Fellowship of Spiritual Healing, said a few words about experiments that have been carried out in connection with the healing rays. I was much struck by what he told us and asked him to give us a talk later in the year, which he kindly consented to do. Well, this is later in the year, and here he is : Mr. Gordon Turner.

Mr. Chairman, ladies and gentlemen : Before starting the inevitable picture show, I would like for a few moments to discuss something of the subject on which I am to speak to you to-day. I am assuming that practically everyone here, if not everybody, has some nodding acquaintance with the phenomena which have, in recent years, sprung tremendously into the foreground of our newspapers, and which have been accepted by the ordinary person. I refer to spiritual healing. In order to establish the degree to which spiritual healing has become a part of our everyday life, I have made a few researches into statistics relating to it. At the most conservative estimate, there are more than a hundred thousand people who receive spiritual healing every week ; that is, by contact healing alone. It is estimated, and it is a low estimate, that more than half a million people are to-day on healing lists for distant healing by healers throughout the length and breadth of this country.

There are a number of medical practitioners who have started to practice spiritual healing. Recently the Church of England conducted a full-scale enquiry into this subject, and although their findings were not adequate to the subject, they at least showed that there was something definitely worthy of investigation.

Basically, the spiritual healer practises from a religious standpoint. He is usually a Spiritualist. At the present moment

there are some thousand healers in spiritualism. The majority are registered with the National Federation of Spiritual Healers.

What about the Church? It practises healing to a great extent. The Guild of St. Raphael, and many other societies, work through orthodoxy and practice what they describe as Divine Healing. In France, there are literally thousands of people practising spiritual healing; so, too, in America; and in Germany; in fact this practice is taking place throughout the whole of the world. It is significant that there are even reports of spiritual healing becoming established in the Iron Curtain countries, Hungary, Russia and China. All of this has occurred almost simultaneously.

I am not here to-day to try to put forward any religious aspect of healing, but inevitably, because spiritual healing is probably the most useful thing that has sprung from modern Spiritualism, I intend to refer in some detail to the spiritualistic aspect of healing and to tell you a little of what Spiritualists believe and how they believe healing comes about.

Many of you are probably extremely interested in radiesthesia, in dowsing, and in the allied sciences. You will find that much I have to say relates to these things very closely indeed.

About five years ago the Fellowship to which I belong decided that it wasn't sufficient to endeavour just to practice healing alone—and I would tell you that this particular Fellowship is responsible for treating more than a thousand people every week at three centres throughout the London area. We felt very strongly that there was a need for intense research into healing. Now it is very difficult to undertake research without any bias whatsoever. Inevitably one has beliefs, and these beliefs tend to colour subsequent findings. For this reason we divided into groups, making the groups as balanced as possible. Each group was asked to try to find out all that it could about the various aspects of healing. I think that probably the most notable step we have been able to make so far is finding that it is possible to measure—I say to “measure,” but to “record” would be more accurate—on a photographic plate—from the hands of a healer a definite emanation that should not, according to the laws that we know at the present time, have appeared. This emanation is definite and well marked. We have in fact submitted this material to the Editor of one of the foremost photographic magazines in this country and asked him to speculate how such results could be achieved. It was his opinion that the film or the plate had been subjected to some form of radiation which he was not able to describe.

He did not believe that there was any natural phenomenon which, under the methods used, could possibly produce what had occurred on the particular plates.

Now basically the most important thing about spiritual healing is that *it works*. This is the most important thing of all. Disregarding all religious objections, all religious ideas, all opinions, the fact that spiritual healing will and does work is its most important aspect. If it did not work it would not be worthy of any consideration at all. If it did not work then I think we can reasonably assume that the many thousands of people who seek relief through this medium would not be doing so. They would rapidly find that they were dealing with something that did not achieve results.

But how it works remains a mystery. Strangely enough, if you ask religious healers of any denomination they will probably tell you identically the same thing. They will say to you that healing is a manifestation of the love of God through an earthly instrument to someone who is sick, restoring balance and harmony of health. Some of the more rabid religious healers would probably speak to you about intense faith and matters of this description. I intend this afternoon to deal to some extent with the question of faith.

Now if we may for a moment put the lights out* . . . I have chosen this picture to start with because although it is extremely difficult to photograph healing as it takes place, this is as near as one can possibly get. It is a picture of Harry Edwards—I think this occurred at the Festival Hall—who is about to treat a goitre in a woman's neck. The goitre is quite clearly marked here, and he is just about to commence treatment on this particular condition. Now in the next slide, we see this lady after the treatment has taken place and apparently, as far as we can tell from photographic evidence, the goitre has either diminished or disappeared. Now at this point I think we have to talk outside religious significance. Something has occurred. Something has occurred biologically. There has been a change in the cellular structure of somebody's body. There has been a change in the molecules. There has also been some form of psychological change, inasmuch as something has spontaneously occurred bringing about an emotional reaction.

This is what healing involves: the healer places his hands upon an afflicted part of the body, sometimes very gently moving those hands over the place that is sick. Usually the patient is able to feel one of three things, intense heat, intense cold or a very slight

* It is regretted that it has not been possible to reproduce the slides.—Editor.

prickling sensation similar to a minute electrical shock. This is variable, not according to the healer but according to the patient that is receiving treatment. Something therefore has happened between this man's hands and this lady's neck, and it is something outside natural laws as we understand them.

I feel that before I go further I should introduce you to one or two people who stand on the healing stage. This (next slide) is a Spiritualist, a spiritual healer who was some twenty years ago extremely famous, almost as famous as Harry Edwards is to-day. This is a man who was known as Jones, but no one ever referred to him as Jones; they referred to him as Medicine Man Jones. And this picture shows him in an apparent state of trance. It was his belief that at this moment he was controlled, his physical body was controlled, his mind was unconscious, and the mind of a primitive Zulu had taken control of him and was using his hands to take away sickness in a woman's breast. Here you see a piece of material. This has passed out of fashion, but I intend to deal with it to some extent. It was known as a healing cloth, and was used very frequently in spiritual healing about twelve or fifteen years ago. It can be traced, you will find, directly back to the teachings of Mesmer and magnetic healing.

Now most of you who are at all sceptical will be saying "Well this seems a little phoney, here's a man with his eyes shut, with his hands placed on a lady and he believes that he is in a state of trance and is being controlled by some outside entity, somebody outside himself. This is illogical, it is unreasonable." But I have managed to find another picture and a picture which I think is far more interesting. This is a picture of this so-called Medicine Man; the guide, or control, who is supposed to be taking charge of Mr. Jones's body. All right, you may say, this is all very well, but it still doesn't mean anything to us. I'd like to tell you something about this picture. It is not brilliant artistry and I don't suppose it would find its way into the National Gallery. It was painted by a woman who believed that her hand was being controlled by a dead artist. But I must also tell you that the woman who painted this picture was totally blind. This is absolute fact and can be authenticated. Are we dealing with outside entities? I don't mean to press this point upon you. But what is so unreasonable in the idea that somebody having passed beyond this life, if they should continue to live, should continue to desire to help others? Why a Zulu? It's not a question that I can answer simply. I can only tell you certain facts. This man believed that a Zulu controlled his body; that thousands of people were cured through him, through his work, and that this picture was painted by a woman who came into contact with him and felt the inspira-

tion of a hand on hers, and being totally blind she drew that picture. I can only tell you that much and leave you to speculate.

I would also show you another very great healer. Now this is the late Billy Parish. Parish was in the true sense of the word a very great man. He had one outstanding quality and that was humility. He was filled with humility. The story of how he commenced to heal and how he found his gift is an extremely interesting one. His wife, Peggy Parish, was taken ill with cancer. Now Billy Parish was a simple railwayman. He was also a man who was intensely religious, and he felt that he had to do something to help his wife. He knelt down by his wife's bed and he placed his hands on her and he prayed to God to help her. And while he was praying he felt that an intense power filled his body; his wife was cured. He felt that his mission was to go out and heal the sick, and that was what he did. Through tremendous overstrain and overwork he passed on—it could almost be said that he gave his life to his work. He was a very wonderful healer, a very wonderful man.

Before we leave this aspect, I have added one more picture to the collection, which, I think, although it doesn't bear directly on healing, should be included. This is a picture of a seance, but this seance didn't occur in a dark room. It occurred in brilliant and intense sunlight. It happened in 1896. The medium is an American, the Rev. Dixon. Whilst he was sitting there in a state of consciousness, not in a state of trance, this small form so like the traditional ghost, gradually came away from him, like thin white material that gathered and grew and grew until a little girl stood before the people that sat there. The sun rays reflected from her. As I said, I am not here to put forward the claims of spiritualists. I couldn't honestly do that, but what I am here to say is this: it would be terribly wrong to dismiss all that arises from spiritualist beliefs because of a few frauds that have been found and because of the cranks that exist in its ranks. It must be realised that the phenomenon of spiritual healing is one that has grown and been fostered through Spiritualism. It is the greatest thing, in my opinion, that has come from it and it is a great way of thought which I believe will one day have tremendous bearing on sickness throughout the whole of this world.

To finish with this particular aspect, here is a picture portraying the traditional spiritualist belief. This is a picture of the healer Nan McKenzie, who believes she is controlled by a spirit person by the name of Running Water, a North American Indian. She is about to treat a patient. It is an impressionist drawing by someone who was psychic and, watching her, saw things in this way. The medium is overshadowed by a spirit person and the hands of

the spirit person overshadow the hands of the healer. The great rays of light are coming down to the patient from the healer.

Now ladies and gentlemen, I don't personally hold that this is what actually happens. But I would, at this point, whilst we are looking at this picture, like to tell you of a little experience that occurred to me. My two closest assistants, Mr. and Mrs. Prince, and I, have travelled this year throughout the length and breadth of this country, demonstrating healing to sick people and to other healers. We visited one particular spiritualist church where healing was taking place. A man and wife were the healers. The man stood in front of the patient and pulled the most terrible faces, and kept running at the patient for all the world like an ancient medicine man, grimacing and shooing, as if he was going to shoo some evil spirit away from the person who was sick. His wife, who stood behind the sick person, suddenly doubled up in convulsions of pain. She staggered all over the room, the idea being that the pain had been shoo-ed from the patient into the wife. He then cleared it away by passes from his wife's body. It seemed absolutely ludicrous. And yet, although ninety per cent. of the people that this healer treated showed no change whatsoever I was able to find one woman who had been diagnosed medically as suffering from an extremely bad tumour and the tumour vanished after two treatments of this sort. We are not dealing with something that is absolutely logical. There are many strange forms of treatment, there are many strange ideas.

The spiritual healer doesn't only practise by laying on his hands. There is another form of treatment. Here we come to a close-up of a healer's hands. Now this healer believes that he is at this moment entranced by a spirit surgeon and that the spirit surgeon is using his hands to perform an actual operation on an etheric body. An invisible scalpel cuts invisible flesh, invisible sutures are inserted, the whole masquerade of an operation takes place. In some instances of this sort there is absolute cure. There have been some fantastic results achieved in this way. This particular healer whose hands we see is Mr. George Chapman, of Aylesbury. I am convinced that this man is a hundred per cent. sincere in his beliefs. He believes that he is controlled by a certain Dr. Lang, who was at one time in Moorfields, and that this Dr. Lang died some seventy years ago and now comes to him, controls his physical body, and is able to perform operations through him. Now although results are achieved in this way, we, at this point, meet a paradox. We meet a so-called doctor controlling a medium who is not able to converse intelligently with regard to medical phenomena. And yet within this paradox there occurs the cure—in greater or smaller percentage, but definitely a cure. Not only do we meet a cure but there are instances where these

so-called etheric operations have taken place bringing about definite physical change in the body, where there has actually been removal of tonsils by etheric operation. Why should this happen ?

Again before passing on to the next slide, I want to diverge for a moment. I recently heard a story of a girl who was taken to a London hospital and was diagnosed as suffering from cancer. This girl was a Roman Catholic. She was tremendously frightened in finding out the nature of her illness. On leaving the hospital she attempted to commit suicide by throwing herself into the Thames. She was picked out of the river but apparently she knocked herself unconscious in her attempt to commit suicide, and in a state of unconsciousness she claimed to have experienced a strange sensation. She claimed that she went to heaven and that an angel told her that her cancer had vanished. When she was examined later on it was discovered that all traces of cancer had completely vanished. Did this occur because of what the girl believed, or did it occur because of a mental phenomenon ? All of us must have heard the phenomenon of the stigmata and of Thérèse Neumann, who has constant bleeding from her hands. Attempts have been made medically to stop this, but they have failed. She believes that she has received the imprint of the wounds of Jesus Christ because her mind is able to create on her physical being a reproduction of this phenomenon.

There are many other instances that point in the same direction. But before passing from this for a moment, I think we should consider the phenomena of Lourdes, where people achieve intense religious fervour. They achieve a state of tremendous mental imbalance. They are then taken and submerged in freezing cold water and receive a shock. As a result of this shock, cures have occurred. It is my belief that an energy is released by the shock which enables a natural process to take place. Similar phenomena can be traced quite definitely inside the pattern of spiritual healing.

This rather morbid and gruesome looking slide is trying to express the next point—that our mind is our driver ; that in fact the physical carcass which we have is only a means whereby we express ourselves. It is a medium through which we are able to express our being in a material world. Many of you may believe that the mind is confined to the brain and the nervous system and that it extends only into a physical sphere, touch, sight, and so on. But it is my belief, and this has been well and truly authenticated over a period of years, that man extends far beyond this point, and that his physical senses extend into the psychical spheres, developed to a greater or lesser extent according, perhaps, to freaks of birth.

The spiritual healer has the sensitivity of physical mediumship, which is extremely rare, but occurs even outside the field of spiritualism. I believe that a healer is born with a gift of healing—with a particular psychic gift which he can put to use. I believe that his sensitivity extends into the spiritual sphere, and that this is a band of non-translation. In other words, because we exist in a physical environment and express ourselves through physical bodies and because our thoughts are limited to words that we've learnt, and to our experiences, when we contact something outside our experience it is beyond our power to express it. I suggest that perhaps this is one of the reasons why spiritualist ideas are often strange and badly translated.

Now as a child I found at a very young age that I could see things that other people couldn't see. I found that in particular if I looked at people I could see around them a sort of vibrating mist and that this mist was made up of many intertwined colours. Also on occasions I saw people walking about which nobody else saw. My brother was identical in this respect and so was my mother. One of my early psychical recollections was of coming down to my mother crying at the breakfast table because her brother in Canada had died. We didn't receive the letter until a week afterwards informing us that this had actually taken place. We were perhaps a little weird.

Colours seen vary according to every psychic. For this reason I have included a colour chart which isn't a spiritualist chart, it belongs to the theosophists, who have studied the auric field more than anybody else.

But the real psychic believes that he can see disease in the field surrounding a person. Now this is extremely important, if we are to understand the true nature of disease, for the psychic actually sees formation and change taking place here and there when healing is given.

Now I have included two very picturesque and colourful pictures produced by the Theosophical Society showing two possible auric fields which I'm sure no one here will ever possess. This shows the auric field of a miser, shut in by the bars of grim hideous colour. I think this is extremely interesting. What is more natural than that psychics should translate what they see according to their experience, that the miser should be morbid, should be encased, should be shut in; they are indeed, I am certain, seeing a form of emanation. This is the man when he loses his temper which perhaps some of us occasionally do. And I think this is worthy even of Picasso. What is more like an expression of diabolical rage than this tremendous mass of colour? And

yet I have seen the auric field of persons when they lose their temper become suffused with searing balls and flashes of scarlet and vermilion. I have seen this happen myself. And so have many other psychics.

We also know that to lose our temper has a definite effect on our physical well being, upon our health and our emotions.

Now we come, I believe, to something a little more interesting. I have dealt with the general idea of healing, with the general practice of healing, and also with the idea that this healing makes itself manifest through the field surrounding the person's body, the auric field. Now this is a picture that was not produced by our own group but is one that I have found amongst a large library of very well authenticated psychic pictures. This was produced by a man called Donahue, and it is a picture of a medium. The medium didn't come out on the plate, but Donahue believes that this is an emanation of psychic power.

A little later on an attempt was made to do a similar thing, with a Mrs. Pollock, only this was taken at a seance. But instead of the seance, this is what occurred—a mass of light or of radiation. These are old pictures—which were discarded because they were not considered to be of sufficient value psychically; they didn't show any Indian faces or anything of that description. But they do show that something registered on a photographic plate.

We attempted at our own research group some two years ago, to measure the healing force—to record the healing force on a photographic plate. And we tried many means without any success whatsoever. We used every type of camera which we could think of, we used all types of photographic equipment, we used ultra-violet flash, we used infra-red flash, we used darkness, we used light, we used all forms of plate, and with a total lack of success. Then it was suggested that we should attempt to measure on a particular form of photographic plate held to the patient, with the plate screened from the healer's hands, but with the healing actually passing through the plate. Now this is the first photograph that we achieved in this way. It was produced in absolute and complete darkness. The healer's hands were placed in this instance above an extremely sensitive film and were left for three seconds while healing passed between the patient and healer. This also occurred during healing, given, not to a sick person, but to a sick plant, and it is quite different from any of the others that were later achieved. Now if I were to show you over and over again pictures of spots of light and blurbs I think you'd become very bored, and so we conducted for this purpose a definite experiment to try to show you the degree to which this emanation occurs.

This is a picture that was not achieved by a spiritual healer; it was achieved by an electrical iron and the same film which was used by the healer was placed to within a sixteenth of an inch of a fully heated electrical iron. It was left there for as long as possible, which was in this instance, if my memory serves me right, approximately three minutes thirty seconds. At that point the film started to overheat. The same film, put for thirty seconds between healer and patient gives this degree of radiation.

Well, it doesn't tell us a great deal, but it does tell us that an actual force, an actual radiation, is passing from a healer's hands to the patient. We are not dealing with phenomena which are entirely psychological. We are dealing with actual phenomena.

I have included some pictures to try to show you a psychic's impression of what occurs in the auric field when this force, this power, is administered. Now this is typical of what the average psychic sees; they are not one person's impressions, they are the impressions taken from a large number of psychics as they see similar things; this is cancer. It is usually seen as a dark horrible blurb with the old idea of tenuous tentacles coming away from it. This is the grey of tuberculosis. I'm afraid this poor gentleman is frightfully sick—the dark grey of tuberculosis, of asthma, of bronchitis, showing as a funnel formation. Now this is fairly common—a funnelled formation coming through into the pattern of his auric field. I would make it clear to you that no psychic sees an auric field quite as clear-cut as this; it is a map, a diagram, to give you a rough idea of what is generally seen. Now in this one, the red shows up as an extreme neurosis.

Now this is the next stage. As soon as the healer starts to give healing the colour of the auric field vanishes and becomes replaced with a vivid blue which surrounds the person—a vivid blue, with a sharp white light close to the body. The actual formation of the disease changes and seems to spin away into this field, surrounded by a bright light and by a dark colour, a darker blue breaking up gradually into small circles and becoming flattened and surrounded by the red, the blue gradually diminishing and all the auric colour gradually coming back. In the final stages it flattens into small scars of red which will remain in this field. That is why so frequently, I believe, fortune tellers, psychics, clairvoyants, the person who wants to tell you your future and more usually your past, is so often able to say "Oh you were sick when you were nine years old—you had so and so, didn't you?" And they are so often right, because they can see scar formations. And this again is a constant phenomenon.

The reaction is like some sort of spiritual penicillin where the light surrounds the disease, it spins away and loses itself in the outer auric field.

This one I have included because I feel sure it is what the auric field of everyone here must look like. It is, according to the Theosophists, the perfect auric field and what, when we have all achieved perfection, it is believed we are going to look like. And finally, I have included this picture because it personifies to me spiritual healing. This was a lucky photograph. It was taken of a girl who had been bent over, and was being treated on the platform at a healing demonstration; actually it was one of the demonstrations done in this instance by Mr. and Mrs. Prince and myself. I had asked her at that point to straighten her back up and she said that she couldn't and I joked with her, saying that she could. And for the first time she straightened her back up straight. She laughed in absolute joy and Mrs. Prince laughed with her. And at that moment the photographer at the front of the hall happened to take the photograph. To me, spiritual healing, and the relief of pain, does mean joy and happiness such as that.

Now if we can have the lights for a moment and lose the lantern I'd like to try to sum up what I have been trying to convey with the pictures.

First of all, healing is operative in that an actual force comes into use. Where does this force come from? It comes, I believe, from outside the healer. It does not come from within the healer. I believe that if the power came directly from the healer it would be impossible for many healers to continue their work. I frequently see as many as two hundred patients in one day. I believe that if I was expending a battery inside myself I would kill myself. Incidentally, I think if I continue to do it I'm very likely to do that anyway. But this is a power that comes from outside the healer. It goes to the patient. It passes through the healer's hands, or past the healer's hands, to the person, giving him a sensation. At that point a positive change starts to take place in the patient, often spontaneously and instantly.

Now it is my belief that everything about the human body is logical, that certain messages are conveyed to our minds and that they are messages which we can obey. For instance, we feel a sensation of hunger. We eat. The sensation of hunger leaves us. We feel a sensation of thirst, we drink. We feel cold, we move to where we can be warm. But there comes at last a message about which the body is powerless to act. There comes a pain, a symptom that something is really wrong, a message that says for goodness sake do something, for this hurts. Now I cannot believe that in natural environment this tells us to bring the National

Health system immediately to bear upon this particular pain. I believe that there is a natural mechanism within the spiritual being, and that the spiritual being is, after all, the driver of the physical being, the control, and that a mechanism exists for those who don't even want to acknowledge the spiritual being within. But we are not sufficiently developed to allow that mechanism to come into play.

And I believe that certain sets of circumstances release, under particular conditions, an actual force or energy which will permit the mental process, the mind process, to take a control over the physical counterpart. I believe that spiritual healing is one of the most natural of these. That, in fact, a natural or cosmic force, which religiously we may describe, if you like, as the love of God, is passed into the auric field of the person that's treated, energising the person in such a way that control can be taken over physical disorders, and that change takes place within the person themselves, very often instantaneously.

I believe that this sometimes occurs when a person reaches a state of extreme fervour—religious, neurasthenic, whatever it may be, and that he receives some form of shock. And it seems that the trauma, the shock, releases energy and allows the same pattern of change to take place.

I must point out incidentally to those who have not done research into the phenomenon of the stigmata that you will find that in every instance where someone has received the stigmata they have previously received an extreme physical shock—in Thérèse Neumann's case it was a fire that caused the shock; in the case of St. Francis of Assissi it was a tremendous mental shock which he received when there was imminent danger—the dissolution of the order which he founded. He reached a state of almost complete mental breakdown and the phenomenon of the stigmata ensued. In almost every instance where you investigate the stigmata you will find that a shock occurred in conjunction. I suggest, with a state of fervour.

Those of you who are familiar with the phenomenon of hypnosis will know that in some particularly good subjects it is possible for them, under hypnosis, to exude blood through the skin; it is possible for rashes to occur on the skin and to clear away in a matter of moments, because control is able to take place.

I think it occurs in three basic instances: (a) In spiritual healing, where there is a natural transference of energy; (b) In hypnosis; and (c) In states of extreme fervour combined with shock, allowing a spontaneous release of energy which sometimes can have effect. Also it can sometimes cause shock paralysis and things of that description.

We are dealing, I believe, with an actual force or energy. Now I enter on theory, in stating that when the body is sick the cells of the body release energy, and that when healing takes place the same amount of energy is replaced in the cells. I believe that research may reveal this. Incidentally, research with the Faraday cell has, I believe, confirmed that there is a definite release of energy from sick parts of the body.

Over and above this, spiritual healing opens out a vast new field. I believe it is the gateway to a new science. Man is still as a child in a nursery, and now and again as he wanders about his nursery and picks up this toy and that and tries to understand it, and plays with it, he notices that in his nursery there is a window and a door. As yet he is too small to reach the handle of the door and too small to see out of the window. But if he jumps high enough for a moment he sees through the window of the nursery a vast vista in front of him. And he drops down, misappreciating or forgetting what he has seen. But one day man will grow so that he can see clearly and will appreciate the natural powers and forces that are within himself and about him. And at that point he will be able to bring into play vast reserves towards the clearance of disease through natural and spiritual means.

Before closing I would like to add this. This afternoon I have served a meal which has been all meat and no gravy and no vegetables. I have had a vast subject to try and speak about and I have tried to keep within certain bounds. There are tremendous aspects of this subject still untapped. We believe that diagnosis by psychic means has a tremendous amount to offer, where it meets co-operation. It is my desire, and I believe it is the desire of all those who practice spiritual healing because they really believe in it and want to further its ends, to co-operate with people of all beliefs and with those who practise all forms of therapy. It is further my belief that the test, the ultimate test, of any therapy is whether that therapy is or is not effective. If it is effective, then it must be open to investigation.

Now I assert here, this afternoon, that cancer, tuberculosis, disseminated sclerosis, osteo-arthritis, rheumatoid-arthritis, spinal curvature of all descriptions, and myriad other diseases, have been fully and completely cured by spiritual healing. I assert this and I believe that there is evidence that will support this claim. I therefore suggest that in this modern age we should all learn that the principal thing we must do if we are to continue to inhabit our planet, is to co-operate together. It will be tragic if we cannot find a point of mutual agreement which will enable us to understand the many mysteries that surround us, to the ultimate benefit of mankind.

MYSTERIOUS GOLD

BY GASTON BURRIDGE

Early one morning, several years ago, our telephone rang. It was one of our dowsing acquaintances, Mr. Carl W. Munson, calling. His voice was full of excitement. He wished us to come right over. No, he could not tell us why over the phone, but he seemed quite sure it was important we come. We could not arrange time that morning because of previous appointments, but we agreed to see him late in the afternoon. Had we known what lay in store we might have decided differently!

When we arrived at the address given, we found our acquaintance Munson, his brother-in-law, Mr. George D. Houk, and his two sons, Richard Houk and George M. Houk, waiting for us. On a nearby table lay a large coastal map of Southern California. We all sat down around it—and the story began to unfold. We knew Carl Munson (*Radio-Perception*, Vol. XIII, 92, June, 1956, page 111) had done an extraordinary amount of map dowsing. Thus we were not surprised to see the present map marked.

We now learned Richard Houk was also a dowser. More than this, we learned he had a chemistry professor at the University of California, where he was engaged in engineering studies, who was highly interested in dowsing. This gentleman had learned, much to his own amazement, of his own ability to use the forked stick! It appeared, moreover, that young Houk had checked Munson's finding independently—both on the map and on the actual ground. He had virtually arrived at the same conclusions as his uncle, without previously knowing any of Munson's findings! We began to see a story shaping up—and possibly a big one. We became a little excited too!

The spot on the map marked X, was high above the water in "Dead Man's Cover," near Portuguese Bend, on the actual land. Here the restless Pacific moans against the rocks after traversing an extensive kelp bed. It is a lonely place among the brush and cactus-covered hills known as Palo Verde.

Munson had located a buried treasure site, he told us, at "X" marked the spot. More than this, both Munson and Frank Houk had been to the actual site and had verified the treasure's presence there by dowsing means—but not by digging. In addition to this, Munson and Houk had both separately delineated the size of the treasure container, its composition, and the content of the chest.

Our notes covering this project were translated soon after we arrived home. They make a report of some 2,000 words total. We were impressed with the thoroughness with which Mr. Munson

had carried out his work. Also, the careful checking done by Mr. Houk made it seem that here was a sure-fire find. Altogether, just what we had been looking for!

We wondered what reaction would assail us when the first shovel struck the box with a dull hollow sound. We tried to think what it would be like when at last the lid was thrown back and the contents lay before our wondering eyes. Would the gold pieces be tarnished after all these years? How does gold sound when "clinked" together? We had heard some men go crazy at the sight of so much gold. Would we? Would any of the others? A hundred questions danced through our mind faster than ever before in our lives. Our ears were hot. We wondered how high our blood pressure was!

The land holding the treasure site was privately owned. More than this, the site was within an area which had been recently subdivided and was then in the process of selling. However, the actual site had not been sold.

Before any digging could be done, Munson and Houk had to arrange for permission both with the subdividers and the owner. This required considerable detail, a contract covering how the treasure was to be divided when found, how its value was to be established, how the land dug up was to be reconditioned after digging was completed, and that "Pedro," a middle-aged Spanish-American who had been employed by the owner for some twenty-four years, was to accompany the diggers as a "watcher."

We were to be the free-lance reporter of the event. There were to be two other reporters—one from the *Los Angeles Times* and one from the *Los Angeles Examiner*. Both these gentlemen arrived with "photographers"—so we made a party of nine.

While the digging was in progress that afternoon, Pedro came to sit close beside us. He told us of other parties who had come to these hills seeking treasure. He told us of how when a new road was being cut through them, a small box of gold coins was unearthed. He told us of some of the legends of this land back in the old mission days, and how the missions, rather than being located a day's walk apart, as we had always supposed, were actually located where gold had been found nearby.

That morning was cold and foggy. A jacket was comfortable even while digging. The noon was quiet and the sun made the diggers shed even their shirts. The afternoon breeze dropped the temperature again—and it also blew away the last hope of finding the treasure! The shovels brought up some grey-coloured stones which the forked sticks said were gold! And thus we learned more about the mischievousness of that amber metal!

We have been on other hunts for other treasures, on hunts for lost gold mines, and rich lost veins. We have talked with a score of men who have done likewise. Our conclusions are, seeking for gold has led more dowsers astray than any other single thing.

Why? There must be a reason. But if there is one, it remains hidden from us. There is little question gold is mysterious. It has intrigued the minds of men as long as history. Esoteric literature indicates gold has been known and highly respected since earliest times. We probably never will learn how or when the yellow metal and man first met.

Gold is heavy. A ton of it can be measured by a cube about 14 inches on a side! Gold is ductile. A piece the size of a pin head, weighing about one grain, can be drawn into a wire 500 feet long! Gold is not attacked by many other elements or compounds. When thin leaf-gold is used to cover the roof or dome of a building it remains bright for years.

But Mr. Smith Brooks (*Radio-Perception*, Vol. XII, 88, June, 1955, page 236) writes us that as far as he is concerned, something happens to gold when buried in the earth a while. Brooks says that certain of his gold-finding devices will swing to recently buried gold pieces for about thirty-six days, but their presence grows progressively weaker, until the device is no longer sensitive to them at all, even though Brooks himself knows where they are buried! When this gold, or any other gold which has been buried a long time, is first dug up and exposed to the sun, his device will not swing to it. However, after several days in the air and sunlight, his instrument will again pick up the gold's presence.

Brooks also says that as far as he is concerned, he gets a different reaction from "natural gold"—nuggets or dust—than from gold which has once been melted. It would appear that sufficient heat to melt the metal changes its composition enough so he is required to use different tools to locate the difference between natural gold and smelted gold.

Gold can be beaten to a thinness which allows considerable light to pass through it. This light is a beautiful emerald green colour. Sheets of gold so thin must be handled with extreme care, for should two of them contact one another directly their molecular attraction is so great that they cannot be separated again!

About a year ago we had a most interesting letter from Mr. Ray D. Carse, mineral dowser of Santa Maria, California (*Radio-Perception*, Vol. X, 78, page 216), in which he related some of his experiences in working out the details of his "split wavelength theory" as applied to "false targets." Particularly did these have to do with gold as a result of his self-study and work with other dowsers. Mr. Carse has come to the conclusion that there are many minerals, especially in the more or less volcanic and arid South-western U.S., which are only partly formed, yet possess enough entity to often attract a dowser. This seems particularly present in the case of gold and gold ores. Such a condition may come from certain "salts" or compounds of gold having sufficient radiations to attract a dowser, yet lacking all those necessary to produce a recoverable "in-place" target.

Mr. Carse aptly explains it this way. "If we should take a bowl and put all the ingredients in it necessary to make a cake, and if I should dowse eggs, salt, butter, flour, etc., combined, and all separately, I could easily come to the conclusion that my target was a cake! But it is *not* a cake as we know it until it is thoroughly mixed and sufficiently baked to make it so!"

Mr. Carse has found from his work with other dowsters that very often one gets a stronger response from a false target of this type, than from a true one, particularly when working for gold, and more particularly those dowsters who operate, as he expresses it, "On the minus wavelength side only." The minus side is considered the "electron" side, as opposed to the positive or proton side.

So far, at least at that date, Mr. Carse had not been able to apply his findings to elements below number 20, or calcium, on the atomic scale, but he was continuing his research.

Our own recent search of atomic literature sources revealed a bibliography of more than 45 articles concerning gold and its uses in atomic and nuclear sciences. This list included only those compilations which have been "declassified." We have no way of knowing how many others remain hidden in secret files, but our guess is, as many more! Thus, we see the saffron metal still plays an active part in man's life through his newest projects.

Gold has been transmuted from other metals in the cyclotron, but it was both tremendously expensive to accomplish and it proved a very unstable product. There seems little likelihood at present the world's gold supply will be greatly increased by this method!

But if present-day men are unable to make gold, it was not always so—according to writings come down to us about one Stefano Vinache, a poverty-stricken Frenchman of the 17th century.

In 1690 Stefano left his home near Paris. It is reliably reported he made a long journey to Bretagne. Stefano walked there to see an old hermit alchemist who was reported to have known how to make gold from an unknown alloy of base metals. It is not known what Stefano learned. He never told. But he returned to Paris in an elegant carriage drawn by four white horses, with many servants to attend him, and with an elaborate wardrobe which filled many trunks!

Immediately Stefano purchased a grand château in Caubrou, some seven miles north of Paris. There he built himself a "laboratory." He spent most of his time in this laboratory, where it is presumed he "made gold," for from then on he always had plenty of it!

Vinache intimated he had found the "Philosopher's Stone," but its power would vanish, he said, if he revealed the secret. Finally he was thrown into prison. He was tortured many days,

but he would not tell his secret. He died as a result of his treatment, and on March 22, 1704, was buried in an unknown grave.

In the French National Library at Paris, one can still examine the records of alchemist Vinache. They are but another thread in the strange rope which is gold!

Silicon is one of the most extensively distributed elements in the earth's crust. Quite a few dowsers seem to have difficulty distinguishing between silicon and gold. This is evidenced by the fact that silicon is frequently found heavily concentrated in compounds at locations dowsed as containing gold, but actually bearing none.

The atomic number of silicon is 14, that of gold 79. Silicon's atomic weight is 28.06—gold's is 197.2. Silicon's atom is composed of 14 electrons, 14 protons and 14 neutrons. Gold's atom is made up of 79 electrons, 79 protons and 118 neutrons. There seems little similarity between the parts of these two atoms. Orthodox science, at present, appears to hold the neutron as the important building block of the atom.

Silicon has an even number of electrons, protons and neutrons.

Gold has an *even* number of electrons and protons, but an *uneven* number of neutrons. However, the number of neutrons in the gold atom is no multiple of the number of neutrons in the silicon atom—being in the ratio of seven to 59—both *odd* numbers. Why there should be confusion here can hardly be laid at the door of any similarity of parts, and is more the mystery.

Perhaps there were earlier peoples who understood gold much better than we do. In Harold T. Wilkins' book, *Secret Cities of Old South America*, we hear about some folk of St. Vincent Island, in the West Indies, "who could fly quite easily—yet had no wings. They just clapped on gold plates, made music on them and flew!" Legend or actuality, gold has been close to man's heart for a long, long time—and in many ways!

There may be more gold found by dowsers than we know. This, because the present tax situation in many countries on treasure-trove discoveries is hardly favourable to their advertisement! With a present black market price of gold at around \$50 per ounce, anyone can reduce it to bullion much more profitably, with a few fire-bricks, a tank of butane gas and a vacuum cleaner blower, than sell it to a Government Treasury. Once melted, gold is difficult to identify and priceless antiques are not immune to the torch!

Perhaps a word of caution as to the use of witnesses, samples, or activators would not be out of place here. Our experience leads us to suggest, in view of gold's erratic and misleading nature dowser-wise, that only the most chemically pure gold be used as a witness in location work. Some dowsers use a wedding ring, a gold coin, a gold nugget or gold dust. We feel a dowser will run much chance of error in the use of such implements. Gold of high

chemical purity is obtainable. Gold rings are seldom finer than 18 carat, being generally alloyed with silver. Gold coinage is most frequently alloyed with copper. Natural gold nuggets or dust contain much foreign material of a wide variety. In the face of gold's freakish—almost petulant—nature, we urge most careful consideration of witness material.

Of the more than 125 dowsers we know in the U.S., our experience leads us to conclude not many of them feel "safe" in the several phases of gold hunting. There can be little question that this metal is peculiar, both in its natural as well as in its refined state. It is a challenge—but not without hope of winning. It is a song whose melody lingers hauntingly. We still do not know what our reactions will be when we slip open the lid on a treasure chest. It scares us a little when we contemplate it—but we keep trying to learn!

MEETING OF THE IRISH SOCIETY

The first general meeting of the Irish Divining Research Association was held on Tuesday, September 16th, 1958, at Gowran Grange, Naas, Co. Kildare, by kind permission of the Chairman, Brigadier the Baron de Robeck. The members, who were invited to bring one interested friend, arrived at 11.30, bringing their lunch. An ample and delicious tea was provided by the Baroness de Robeck, at a nominal charge. The day, cleverly chosen by the Committee, was a perfect one, in a persistently wet summer.

Mr. and Mrs. George de la Warr had kindly come over from Oxford to lecture on the work of the Delawarr Laboratories, with the help of lantern slides. This was a new subject to several of the members and aroused great interest and discussion.

After lunch, and further talk on the subject of Radionics, the members adjourned to the grounds, where suitable places for water-divining had been arranged. This was an opportunity to learn from our various highly skilled and experienced diviners.

The success of the Association's first general meeting was undoubtedly due to the forethought and kindness of Baron and Baroness de Robeck, to whom the members and their friends are greatly indebted for a most interesting and enjoyable day.

The Association has now a membership of more than forty, and after this experimental year it is hoped to turn our minds to research and to gain more knowledge of a subject which has such boundless possibilities.

STELLA L. FROST,

Hon. Sec.

NOTES AND NEWS

In a letter of January 2nd, Mr. W. H. Burgoyne (B.S.D.) described an attempt to trace a man missing from a country town in Cornwall. Though unsuccessful, this case is, nevertheless, instructive. Having been asked by a member of the firm where the man had been employed to try to find him, Burgoyne, with a police sergeant, who had accompanied him on three previous jobs, started his search. After following the track for about one and a quarter miles the guide sent by the firm said the man had definitely been seen a mile further on, so he was driven to this point in a car. The trail was then picked up again. It reached some old mines where the man used to work some twenty years ago, and continued on to where the man had last been working. After a rest of half-an-hour Burgoyne picked up a trail which must have dominated the first one, as it led him to the cottage of a man who owned a similar belt. However, the body was actually found in a pond, one of several which the guide said had already been dragged, near the stretch of road which had been traversed by the car.

Burgoyne, who has often been successful in tracing missing people, attributes this failure to the lack of a suitable sample, as all he had was an old and dirty leather belt, collected at the mines, which apparently served as an indicator to someone other than the missing man.

The moral is, (a) make sure of getting an effective sample; (b) never jump the trail, but keep to it continuously.

On November 5th last year Burgoyne was called to Dartmouth by the police to find a missing man. After following the trail for about three and a half miles, the man was found hanging from the branch of a tree. In this case, Mr. Burgoyne had a "clean" sample, in the shape of a pair of spectacles which he had removed from the case with his own hands.

In a further letter, dated January 7th, Burgoyne mentioned that on June 1st, 1957, he was rung up by a farmer at Barnstone, East Allington, who had lost a gold wrist watch in an eight-acre field. In about an hour Burgoyne had found the spot by using Bouly's method of the "solar plane" described by Trinder in his book *Dowsing*.

The farmer was at first incredulous, saying that the watch could not be there as he "had hunted every inch" himself. However, within a foot of the spot indicated, Burgoyne saw about two inches of a leather strap projecting from under a cow-dropping; it turned out to be the end of the strap to which the watch was attached!

The following is an extract from a letter of November 14th last from Mr. A. C. Williamson (B.S.D.) to Dr. B. N. Temperley, Senior Geologist, Ministry of Works, Nairobi :

"A drilled site has just been completed in Recent-Tertiary Volcanics in Tanganyika, the result of which might interest you, as it proves conclusively, to my mind, the presence of a flow aquifer or "underground stream," the existence of which some geologists appear to doubt ! I had predicted that a perched body of water would be struck at approximately 50ft. depth and that a flow aquifer would be entered within a 220/310 depth range. Surface water was, in fact, struck at 30ft., but it released much more water than I expected, nearly 1,000 g.p.h. by pump test. This water, however, was very muddy and it was decided to seal it off completely. On this being done it was found that the formation below was dry, but at approximately 247ft. a very thin water-bearing aquifer was entered. The driller, not unnaturally judging from normal experience of working in percolation aquifers, assumed that there could be very little water and continued to drill through hard impervious lava to 350ft. As no more water was forthcoming at this depth a pump test was decided on. This brought up 3,000 g.p.h. of clear water right from the beginning (no "break") and continued at this rate for twenty-four hours. The pump capacity was 3,000 g.p.h., but by increasing the engine revs. to nearly pump-rod breaking point during the last half-hour of testing a yield of 4,800 g.p.h. was obtained with only an insignificant drop in the water rest level. One can never tell, or can one? My minimum quantity forecast was 2,000 g.p.h., based on a 17ft. wide flow-band measurement. My "quantity flow-band curve" indicates that there should be nearly 5,000 g.p.h.

* * * *

The following interesting note on insect mimicry has been supplied by Dr. W. E. Benham :

Generally speaking successful mimicry in the insect world is achieved when the species mimicked is highly poisonous to birds. Proceeding on the assumption that its radiations would likewise be anti-pathetic to humans, the writer made pendulum tests (against himself) some years ago on a number of mimicked and mimicking insects (some of them flies, some of them moths), and found that the results all agreed with what the entomologists claim (for the birds). I do hope that any radiesthetist having adopted a sympathy/antipathy test of any kind, will assist by confirming the following result, with British butterflies : Radiations from large tortoiseshell (*Vanessa Polychloros*) antipathetic; radiations from small tortoiseshell (*Vanessa Articae*) sympathetic.

If this *independent* confirmation is forthcoming, the result will

be of scientific value. The first-mentioned results, although confirmed by radiesthesia, were all originally established by entomologists; but, as far as I have been able to discover, the two British butterflies cited are *not* yet regarded as examples of mimicry, similar though these are. The members of the *Vanessa* family are mostly highly coloured, and this may put the birds off in any case. I emphasise it is most desirable for the writer's findings to be repeated (even if not corroborated) by other dowsers. Incidentally the large tortoiseshell is not only anti-pathetic, but, to me, markedly so, and so far as I have tested, it is the only anti-pathetic *British* butterfly—as far as I am concerned. It is much less common than the small tortoiseshell—perhaps this is just as well, and perhaps, also, it explains why there is very little chance of entomologists observing whether birds attack it or not.

* * * *

A letter from an old member, Mr. E. H. C. Ridder, of Christchurch, New Zealand, was published in the *Christchurch Star* of November 29th. He relates how, when his son went overseas in 1943 in the Hygiene Section M.E.F. to a destination not disclosed, he followed the ship's route from day to day on a map with his pendulum. When the ship crossed the Equator he noted on his atlas, "August 12th." He did not mention this to his son by letter till February, 1944, and his son, writing from Maadi Camp, replied in a letter of March 4th that on looking up his diary he found that August 12th was actually the day on which the ship crossed the Equator.

* * * *

Mr. R. Ballantine (B.S.D.) has sent us a copy of a letter dated December 2nd, from one of his clients, Mr. D. A. Coupar, of Dundee. He states that a borehole at Liff, sited by Ballantine, after encountering water at 52, 69, 86 and 104 feet was successfully sunk to 116 feet, the prediction having been 115 feet. Water extracted during a test lasting 36 hours amounted to 1,000 g.p.h., which exceeded requirements.

* * * *

A Mr. L. S. R. Bonythorn writes from Saskatchewan to the Editor of a Canadian paper (name and date not supplied) to refute a statement of Professor L. G. H. Huxley that water divining failed under scientific tests. Mr. Bonythorn truly says that "it is results that count." He states that over a period of thirty years he can

claim to have been 90 per cent. successful in bores producing from 1,000 to 12,000 g.p.h. On a property of 240 acres, where, according to scientific opinion no worthwhile quantity of water could be obtained, a site he selected produced 10,000 g.p.h. of good water.

* * * *

The *Evening Herald* (Eire) of May 9th published a long illustrated article on water divining in which a reporter describes an interview with Mr. T. J. Kelly (B.S.D.), head of a firm of boring contractors at Longford. As has been mentioned before in our journal Mr. Kelly relies on water divining in selecting his sites and works on the basis of no water, no pay, as do several other well-boring firms. His present partner who does the dowsing is Mr. Peter Hopkins (B.S.D.), a farmer and small shopkeeper. He replaced Mr. J. H. Bennett, who died some three years ago.

* * * *

An article in the Adelaide (S. Australia) *Advertiser* of September 9th, 1958, tells us about Mrs. C. E. Matthews, of St. Peters. She discovered her ability to dowse for water some twenty years ago when her father, Mr. G. O. Robertson, engaged a water diviner, after the advice of a geological expert had been followed at considerable expense but without success. The indications of the dowser were, however, followed with good results.

* * * *

According to the *Farming Reporter* (South Africa) of January, 1959, treasure seekers at Port St. Johns are now within a few feet of the spot where the ill-fated sailing ship *Grosvenor* was wrecked and now lies buried. The hunt for the treasure began last July when a local diviner, Mr. G. Hawthorne-Thwaite, obtained positive reactions with a whalebone divining rod. Huge dunes of sand have been cleared away by a Ferguson system tractor.

[The *Grosvenor* Indiaman ran on to rocks on the coast of Pondoland and broke up during a storm on August 4th, 1782. She was on her way from Ceylon to England and carried a crew of about 104 and 37 passengers, of whom ten were women and girls. All but one got to shore and started to walk to the Cape, but only eight survivors, all men, eventually reached England. See *A narrative of the loss of the Grosvenor East Indiaman*, by George Carter, 1791, and the *Source Book* on the wreck published by the Van Riebeck Society.—Editor.]

REVIEWS

ADVENTURE UNLIMITED

By Evelyn Penrose

Neville Spearman, 1958, 21s.

Perhaps one of the main indications to the qualities of this autobiography of Evelyn Penrose is the cover jacket. It is an unusual cover jacket; and an unusual book. It is not only the story of a strong and remarkable personality, but of a dowser endowed with highly developed gifts of a quality only too infrequently encountered, and whose abilities have met with remarkable and acclaimed success in many lands.

Evelyn Penrose, born within the geographical confines of England, and of an English mother, is yet no Englishwoman. She is Cornish, and therein perhaps lies the secret of her outstanding success in her vocation. Where else but in Cornwall (and perhaps in Manx Land and the Highlands of Scotland) could such gifts be properly nurtured. Miss Penrose believes that the gift of dowsing may be inherited and passed from mother to son to daughter. Certainly she herself followed in the tradition of her father and possesses gifts of clairaudience, clairvoyance and an affinity with animals, apart from her dowsing ability.

This charming and modestly simply written book, dedicated to our own President, takes us through many countries of the world and confronts us with the oddest experiences. Miss Penrose has dowsed for water all over the world and was at one time the official water diviner to the Government of British Columbia. On one occasion she was engaged by the War Office to dowses for water on so prosaic a place as Salisbury Plain! But perhaps some of her most appreciated work has been in connection with the periodic drought in Australia. She has dowsed for oil, for silver, for gold, and for tin from California to Cornwall. Her reactions to, and methods of dowsing for, these different substances are most interesting and valuable for the records of the serious researcher. Perhaps the most uncommon method of all has been to dowses with her bare hands.

Odd observations, in which the book abounds, are also most fascinating. Miss Penrose has experimented with various types of animals and has found that the majority react as adversely as humans do to the continued presence of underground streams. Only the cat appeared to rest comfortably above such a stream whilst bees positively thrived. A problem for the Naturalist dowser here! For its intrinsic value and sheer readability this book deserves an honoured place upon the shelves of every dowser.

D.C.S.

LA RADIESTHÉSIE POUR TOUS

OCTOBER, 1958

p. 291. Tele-R.E.C. radionic apparatus.—A. Vandenhoff, while believing that most radiesthethetic apparatus is useful in one direction or another and can be employed for profitable experimentation, claims that the Tele-R.E.C. apparatus, which he describes, covers a wide field of experimentation and should appeal to beginners as well as to more experienced operators. He says it can be employed for reception and amplification of all influences, and can be used as an emitter of radiesthethic influences direct or at a distance, or as a condenser and for fixing impregnations. It is simple to construct, consisting essentially of an arrangement of coils.

p. 295. Word-witnesses.—Dr. René Ropars, of Antibes (Alpes Maritimes), began experimenting with the idea of making word-witnesses by using diagrams of the decagon and double decagon, but without much enthusiasm, suspecting that any results obtained would be due to auto-suggestion. However, the results were so promising that he went further and produced a double decagon carved in wood in low relief, thus introducing a third dimension. In a minute, it is stated, every word-witness became superior to a good natural witness, thus enabling him to work without error and almost free of fatigue for several hours.
—*L.R.P.T.*

p. 297. Wire wool.—W. Servranx discusses the value of wire wool for making a simple apparatus for detecting, with the aid of a suitable witness, the direction in which a wanted object lies.

p. 299. Games of chance.—While appreciating that some radiesthetists employ with success special radiesthetic methods in games of roulette, prognostications and lotteries, H. Rahier believes that these methods only enable them to bring into play their personal divinatory intuition and are merely accessory to it. It follows that while some will gain by these methods, others will invariably fail. The writer goes on to give reasons for his conclusion.

p. 301. Protection against harmful radiations.—By way of amplifying his article appearing in *L.R.P.T.* for September, J. Calté describes and illustrates apparatus he has devised for affording protection against different kinds of harmful radiations. For instance, one apparatus is designed to give protection against harmful radiations emanating from radiological apparatus, X-rays and television sets.

p. 305. Healing by colours.—This article, by the late Leslie Thornton, is a continuation of articles appearing in *L.R.P.T.* for August and September. In it is shown, based on the works of Capes and Enel, the relationship between colours and angles, the colours corresponding to angles proceeding from south, through west, to north being in the following order: Green (called positive), yellow, orange, red, infra red, black, green negative, white, ultra violet, indigo, blue, green (called positive).

p. 307. Impregnated sugar.—Mme. Valeria Peretti Brizi describes how she impregnates sugar with influences which, when suitably chosen, should benefit a person when the sugar is swallowed in a prescribed manner, according to individual requirements.

p. 309. The artist and radiesthesia.—Whilst he thinks that radiesthesia can often be of service to the artist in planning his activities, F. Servranx is also of the opinion that he should rely solely on his intuitive and artistic abilities in his work as a creative artist.

p. 311. Map dowsing.—H. Bros recommends three precautions to be taken so as to avoid errors when map dowsing. He advises that the map or sketch should be placed on a sheet of black paper or on black fabric, that the witness should always be placed on an amplifier (which may be a Turenne block, the diagram of a decagon or a coloured disc, the colour being chosen by pendulum), and that the map should be orientated N-S, just as an anatomical chart should be placed head to the north and feet to the south. He has found that in practice these precautions can be well worth-while.

p. 313. The soil influences thought.—“Apollonius” states that just as we have the so-called injurious earth rays affecting the physical health of individuals, soil can also affect their mentality. In fact he believes

that radiations from the soil determine the essential characteristics of a race.

p. 315. Enquiry into the effects and characteristics of the personal number.—Readers who have experimented with personal numbers are asked to communicate their findings to the Editor of *L.R.P.T.*—*L.R.P.T.*

p. 317. Unusual healing method.—W. Herrinckx tells us that, for example, a skin affection can be ameliorated or cured by finding some other part of the body which is in resonance with the affected spot. The part can be found by Pendulum, and a cigarette paper (for convenience) placed over it and left there from 5 to 10 minutes so as to be impregnated by it. The paper is then placed (same side to the skin) over the affected part and kept there for about 30 minutes. The paper is applied for successive days until the affection is cured. A case of facial eczema was cured by this method in less than three weeks, the point of resonance being on the leg, a few centimetres above the instep. We suggest that the method has a close correspondence with acupuncture techniques. Migraines, neuralgias, minor rheumatic cases, etc., are claimed to have been cured by this means.

p. 319. The Bailly pendulum.—J. L. Bailly gives us the latest improved version of his pendulum as described in *L.R.P.T.* for July last.

NOVEMBER

p. 323. The great contribution of amateurs to progress in radiesthesia.—It is pointed out that many of the discoveries and methods used in radiesthesia are due to amateurs rather than professional men. When Henri Mager was studying divining, he was first and foremost a colonial pioneer and geographer. Although Louis Turenne was versed in medicine, chemistry and physics, professionally he was an engineer and radio technician. He was neither doctor, hydrologist nor geologist. Abbé Mermet was a good priest, but had no other speciality beyond radiesthesia. Viscount Henry de France, senior, interested himself in geology and collaborated in the production of periodicals as essayist. Neither Abbé Bouly, the engineer Voillaume, Brother Padey, Brother Marie Bernard, and Colonel Moreau, nor M. Germain Brochemin were specialists in the subjects they investigated through radiesthesia. Moreover discoveries and important contributions to our knowledge in one field have often been made by specialists in quite another field. Louis Pasteur was a chemist and not a doctor, Benjamin Franklin was politician and statesman, while Edison had no diploma. It is claimed that amateurs should be encouraged to carry out researches in specialist fields, even if they do not practise in them.—*L.R.P.T.*

p. 325. Planetary influences.—A diagram is reproduced, from which it is claimed that the influences of the planets in matters of health and their affinity for colours, metals, etc., can be determined radiesthetically.—*L.R.P.T.*

p. 327. Waves of gravitation.—W. Servanx argues that if we could tame gravitation, this would be more important than controlling atomic energy. Planetary and interstellar voyages would become incredibly easy. Our space ships would perform like flying saucers, of which it is said that they do not seem to have mass, since they can start off at full speed without acceleration, turn at speed at right angles, stop dead, and move off vertically in one sweep. From a study of birds and insects, the

writer tells us, there is evidence of the existence of "waves of gravitation." He goes on to say that a better understanding of these waves may help us to understand better certain mysteries of the tides.

p. 329. Map dowsing.—Following an article appearing in *L.R.P.T.* for October, 1957 (p. 301), describing the method by which salt is impregnated with influences required for map dowsing to make it a suitable witness, it is stated in the current article that sand is an even better material for this purpose than salt, and failing sand, silica can be employed.

p. 331. The waters of Contrexéville and the kidneys.—Bernard Paulet explains by means of radiesthesia the beneficial action of Contrexéville water on the kidneys.

p. 333. Significance of points.—F. Servranx discusses points, as made on paper, and explains what he means when he says that a point is *the universal witness of all that exists*. He has found that when he writes a word on a piece of paper with a point immediately above it, the combination acts as a witness of the meaning of the word.

p. 337. Tele-R.E.C. radionic apparatus.—In this article A. Vandenhoff discusses what can be achieved with the Tele-R.E.C. radionic apparatus, following the former article on this apparatus appearing in the October number of *L.R.P.T.* (p. 291).

p. 341. Disimpregnating the system of harmful radiations.—J. Calté describes the various effects of harmful rays as known to dowsers on the system as he sees them, and goes on to give simple breathing exercises which in his opinion can help to restore the health of the body cells and of the nervous system. The exercises are based on the Hatha-Yoga system. He rightly believes that many people do not breathe properly and do not get all the oxygen they require. The article is to be continued.

p. 345. Universal energy supports life.—From a series of interesting experiments Professor Bogdan N. Djoritch concludes that our bodies receive Universal Energy from the direction of the personal angle. These energies enter the brain and concentrate on the pineal gland, which is described as "the central point of man." It is at this point that the energies received are transformed into the various energies which exist in the body of Man.

p. 348. Radiesthesia can assist auto-suggestion.—W. Herrinckx gives suggestions for carrying out radiesthetic experiments on auto-suggestion.

p. 350. M. Chanoine Lucchini.—A note is given on the method of Chanoine Lucchini, senior priest of Venaco, Corsica, prior to the publication of a book of his. The note tells us that he has adopted a unit of measurement for assessing radiesthetic force.

DECEMBER

p. 355. Planetary influences.—Following the article on planetary influences by Mlle. H. Poreye in the July number of *L.R.P.T.* (see *B.S.D.J.* for December, 1958, p. 376), a reader describes experiments by which a plant's growth was greatly accelerated by submitting it to the action of an accumulator providing the sun's influence.

p. 356. Diagrams can replace instruments.—W. Servranx begins by saying that varying tendencies exist in radionics, as in radiesthesia, and what has been done by American amateurs is most curious. Following experiments made by Mr. John W. Campbell, Jun., Editor of the

magazine *Astounding Science Fiction*, it has been found possible to replace an essential part of a radionic apparatus by a diagram, without affecting its efficiency. Almost any of the accessories may be involved, including valves and solenoids. M. Servranx goes on to describe experiments of his own devising.

p. 361. Word-witnesses for forecasting the weather.—A method referred to in this article for forecasting the weather through radiesthesia is said to give good results, although it is not infallible. It depends to some extent on adequate training of the operator and on his skill in "mental" dowsing. Word-witnesses are used, with writing or typing in black on white square cards or pieces of paper (to avoid colour effects). Barometer and thermometer scales can equally be employed to determine pressures and temperatures, pendulum reactions being those personal to the operator.—*L.R.P.T.*

p. 365. Gestures in human relations.—Gestures play an important part in human relations and in civil and religious ceremonies, and, according to W. Herrinckx, it would be wrong to ignore them in radiesthesia. He recalls reading before the war of a radiesthetist who often magnetised a patient "at a distance" by gestures as real as if the patient was sitting immediately in front of him, and he considers that gestures (for example, the way in which the hands are used) have an importance in field and other dowsing activities.

p. 367. Tele-R.E.C. radionic apparatus.—This is the third article on the subject by A. Vandenhoff, in which he discusses further his Tele-R.E.C. apparatus and how he came to adopt an aerial of special design by means of radiesthetic drawing.

p. 371. Radiesthetic tests in agriculture.—F. Servranx begins by saying that for a seed or plant to be well suited to the soil, there should be a ray of union between it and a sample of the soil. But that is not enough. If the pendulum balance point is midway between the plant and the soil sample, the soil should be suitable. Other balance points may indicate that the soil needs to be treated, or that it is definitely more suitable for other cultures. Colour and other tests are described. The fundamental rays of plant and soil should be as close as possible to each other and suitable treatment of the soil should reduce the angle between them.

p. 373. A successful prospection.—A lorry driven by a M. Birnbaum fell down a slope into the lake of Robertville. As the lake supplies drinking water to a considerable population, it was important to recover the bodies of the driver and a passenger as soon as possible. After four weeks of fruitless search, an appeal was made to radiesthetists, and Major B. E. M. Charlotaux and Messrs. Charles Dierckx and François Van Heeswijk quickly located the point in the lake where the lorry lay. They had as witnesses a photograph of M. Birnbaum, the glass from a sidelight and a glass splinter from a headlight. They first traced a triangle on a map and later directed the placing of three buoys from the bank, which were found to coincide with the triangle on the map. The lorry was found by divers on one side of the triangle.

p. 375. Correspondence between anatomical points.—Emile Christophe seeks to impress upon his readers how a skin affection at one part of the body may be due to a factor present some distance away. This conforms to the theory and practice of acupuncture. He tells us, for instance, that an inappropriate nail varnish may produce inflammation under the eyelids, at the sides of the mouth or the chin.

p. 376. Diagrammatic witnesses.—In this article Bernard Paulet describes how green clay, red water willow, ground ivy and grapefruit can be used for toning up certain organs, due to their radiative properties. He also reproduces diagrammatic witnesses of these items, consisting of arrangements of loops and spirals, which are said to give off the radiations of the substances they are claimed to represent.

p. 378. How to disimpregnate harmful radiations.—In this article, one of a series, J. Calté stresses the importance of diet in resisting the effects of harmful earth rays. He considers that breathing exercises, the drinking of two to three litres of water daily, a sufficient intake of milk or one or other of its derivatives (to the extent that this can be tolerated) and the correction of spinal luxations, are all necessary in maintaining health and building up resistance.

p. 380. For beginners.—It is suggested that an illustrated dictionary may prove useful for carrying out simple radiesthetic exercises. For instance, it is stated that a picture of a fig is in rapport with the colour blue, and that it is particularly good for the head and brain. Again, from the picture of a fish you should be able to discover where it is found in the greatest numbers.—*L.R.P.T.*

p. 381. Producing an artificial climate.—"Apollonius" finds that in deciding on a place which should be conducive to one's general health, that may not necessarily be the best place for doing active brain work. He goes on to describe a method of producing, with the assistance of a radiesthetic apparatus, the sort of climate wanted in a room where the person concerned wishes to work, without the necessity of his travelling to the place where that climate exists naturally.

JANUARY, 1959

p. 3. Harmful earth rays.—W. Servranx recalls an experiment carried out in 1879 by an undergraduate of twenty-four named Hall at the John Hopkins University, U.S.A. He passed a current through a length of thin gold leaf 2 cm. wide and discovered that the edges of the gold leaf strip halfway down its length showed a difference of potential. This phenomenon, inexplicable at the time, but due to the magnetic field induced by the current, may (M. Servranx thinks) help us to understand better the action of harmful earth rays, and indeed dowsing reactions themselves.

p. 7. Dowsing in Australia.—Writing from New South Wales, Australia, H. O. Busby (B.S.D.), a civil engineer, describes how he has been able to carry out prospecting correctly, working both with and without a map. In the latter case he makes a mental picture of the region in question. He tells us that another dowser with whom he corresponded uses a hollow pendulum filled with oil when prospecting for this commodity, and that the pendulum oscillates forwards and back in front of him until he is above the oil, when the pendulum gyrates rapidly. The writer describes a somewhat unusual method of prospecting at a distance, which proved successful. An excavation had been marked on a map, representing an area 2,000 miles away. He then traversed local ground, telling himself that it represented the area on the plan, and he took the trunk of a tree as representing the excavation. He was able to locate two points which, when transferred to the map, gave the positions wanted. He goes on to say that in Australia millions of pounds have been wasted in fruitless searches for oil by engineers, even though there is probably more of it there than in the United

States. Dowzers who have been consulted have been unanimous in discouraging borings put down at places chosen by the engineers. The absence of oil at these borings has always been predicted by map dowsing !

p. 11. Healing by colours under radiesthetic control.—This is another of the series of articles by the late Leslie Thornton (B.S.D.).

p. 14. An international radiesthetic organisation.—Steps are being taken to form a new international organisation to be known as the *Groupement International pour l'Organisation de la Radiesthésie (G.I.O.R.)*, membership of which is open to nationals of all countries practising radiesthesia. It is thought that such an organisation will help in the advancement of radiesthesia and of radiesthetists generally, without encroaching on the activities of existing societies. The address of G.I.O.R. is : 8 Rue de Surène, Paris 8e. (Tel. : ANJ. 16-39). Radiesthetists passing through Paris will be welcomed, preferably after notification of an intended visit by letter or telephone.

p. 15. Professional radiesthetists.—J. Bervroux asserts that in countries of Western Europe there are many openings for radiesthetists practising professionally.

p. 18. Polarity of objects.—“Cobra” reproduces a diagram with which tests can be made to determine the polarity of objects.

p. 20. Plastic material.—It is stated that harmful rays, even very powerful ones, can be screened sometimes by plastics, such as is sold as table cloths or covers. Plain cloths are the best and they can be obtained in white or entirely transparent. Such screening is only effective against powerful rays for about thirty minutes, but it may suffice against an influence which is only weak for several days. Eventually the plastic material itself becomes saturated with the rays and begins to emit them itself. But it can be disimpregnated by laying it out on neutral ground or washing it. It is suggested that plastic material should be useful as a temporary screen against earth rays for map dowsing or working with an anatomical chart. But not more than two layers of plastic should be used, as it is thought that several layers might produce an accumulator effect.—*L.R.P.T.*

p. 21. Dosage.—A. Vandenhoff reproduces a diagram designed to determine the dosage required in the prescribing of remedies.

p. 25. Sense of touch.—H. Rahier remarks how very sensitive some people's hands are to radiesthetic influences, often producing a feeling of heat or cold. While cavities provide a sensation of cold, it is said that water creates an indefinable sensation of humidity and cold. Mention is made of the interesting examples of dowsing given in Evelyn Penrose's new book *Adventure Unlimited* and of the way radiesthetists can detect objects at a considerable distance with the bare hand.

p. 27. Trigrams.—Mme. Valeria Peretti Brizi describes how a Pa-Koua of trigrams can be employed for healing at a distance.

p. 29. New horizons.—In commenting on a paper read by Dr. A. T. Westlake to the Guild of Health on 7th March, 1958 (see *B.S.D.J.* for September, 1958, No. 101, p. 275), F. Servranx says that while Dr. Westlake believes that people are recovering little by little their spiritual powers, he himself thinks that humanity has still much to explore in the physical world, and that it will only come to a full understanding by developing more and more its concrete intelligence and its organs of physical perception.

V.D.W.

THE BRITISH SOCIETY OF DOWSERS

A lecture will be given at the rooms of the MARYLEBONE
SPIRITUALIST ASSOCIATION LTD., 33 Belgrave Square,
S.W.1, on Wednesday, May 20th, 1959, at 3 p.m.

by

C. V. DAVSON, M.I.Mech.E., M.Inst.Pet.

on

THE ORIGIN AND THE DERIVATIVES

Tea can be obtained on payment at the restaurant

A lecture will be given at the rooms of the Medical
Society of London, 11 Chandos Street, Cavendish Square, W.1

On Thursday, June 18th, 1959, at 6 p.m.

on

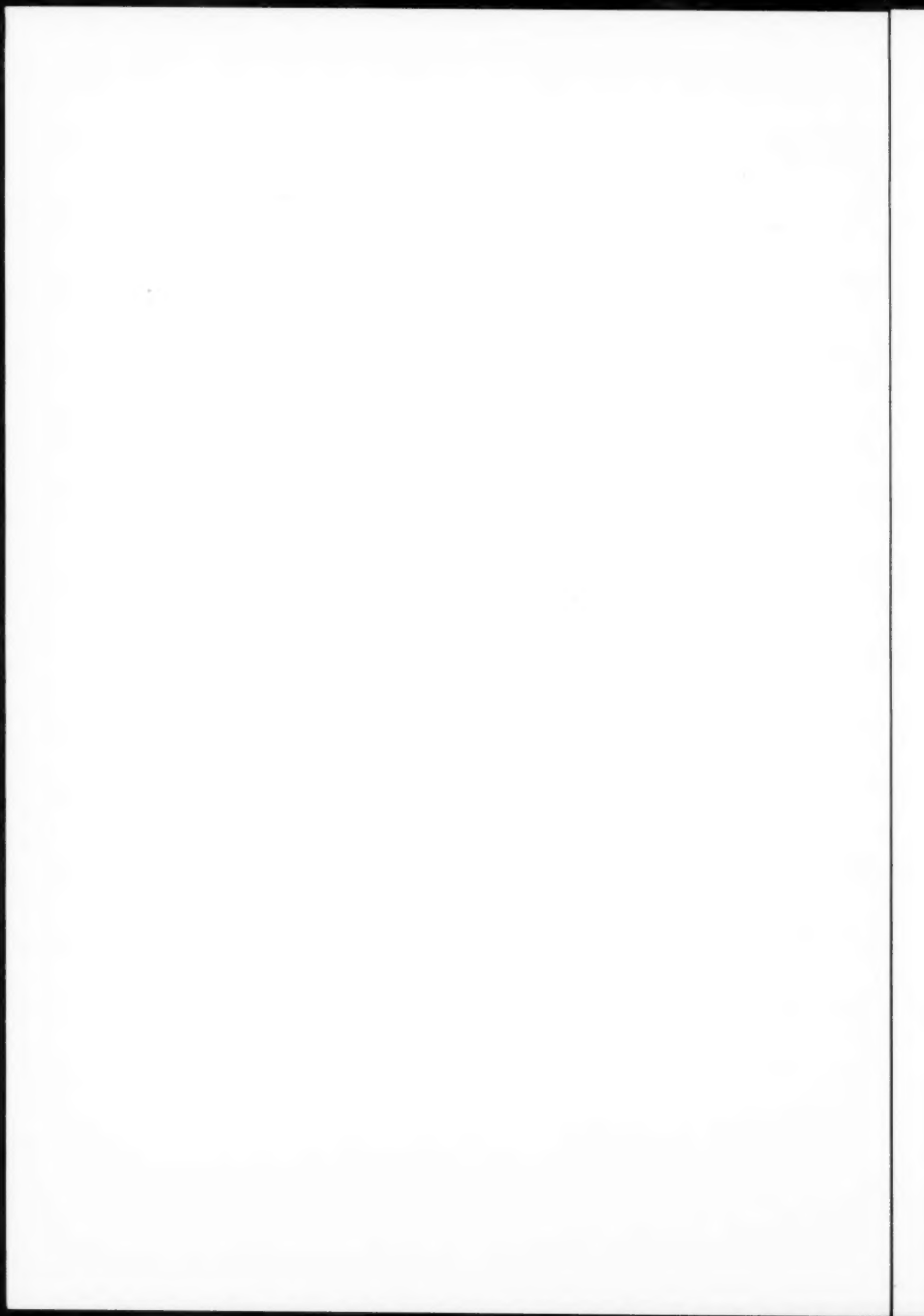
SUBSTRATA OF CONSCIOUSNESS

by

MAJOR B. WILMOT-ALLISTONE, F.R.S.A., F.Ph.S.

Tea, beforehand at 5.30 p.m., 1/6

Members are invited to bring a friend



BRITISH SOCIETY OF DOWSERS

1959

The Annual Reception this year will be held at the rooms of the Medical Society of London, 11 Chandos Street, Cavendish Square, on Wednesday, April 22nd, from 3.30 p.m. to 5.30 p.m.

The primary object of this Annual Reception is to provide an opportunity for members to meet and discuss subjects of mutual interest connected with dowsing and radiesthesia, and it is hoped that members who attend will bring their own instruments and appliances with them and discuss their methods with other members *without waiting for introductions*.

At 4.30 Mr. H. ARNALL BLOXHAM will give a talk on

THE MIND, DOWSING AND REINCARNATION MEMORIES.

To help to promote a friendly atmosphere, labels bearing the name of every member who has applied for a ticket will be prepared, and it is requested that everyone will pin the label on his or her coat in such a way that it can easily be seen by others.

Chairs will be arranged in small groups and a special tea will be available from about 3.45.

Applications for tickets for members (and not more than one friend each) should be sent to the Assistant Secretary, British Society of Dowsters, York House, Portugal Street, W.C.2, to arrive not later than April 15th, together with a remittance of 3s. 6d. for each ticket applied for.



BOOKS AND APPLIANCES

Books on *Radiesthesia*, English and foreign, can be obtained from the Markham House Press Ltd., 31 King's Road, London, S.W.3. A catalogue will be supplied on receipt of a stamped addressed envelope.

Copies of *Dowsing* by Pierre Béasse are available at 22s. 6d. (\$3.50) and the Schumfell pendulum mentioned therein at £5 (\$15) and the descriptive handbook at 6d.—all post free.

The Pendulum, the monthly Review of Radiesthesia: Subscription 26s. at home and \$3.80 in North America; *Elementary Radiesthesia*, by the late F. A. Archdale, at 5s. 4d.; Pendulums, of clear and black plastic with nylon thread, at 12s. 6d. and 10s.; and also hollow screw-top pendulums in the same material; also beechwood pendulums at 4s. are all obtainable from the Markham House Press or from Mrs. M. Archdale, 3 Wayside Road, Southbourne, Bournemouth, Hants.

A new edition of *Radiesthesia and some Associated Phenomena*, by T. T. B. Watson, M.B., B.Ch., is also obtainable from the Markham House Press, or Mrs. Archdale.

* * * *

The many methods used in the practice of our art become less confusing after reading Noel Macbeth's "Courses," which include special ones for water and mineral dowsers, for medical doctors and for agriculturists, as supplied during the past twenty years. Mr. Macbeth is sole agent for Turenne Witnesses (600), various amplifiers and rules, as also an atomic analyser and a blood (pressure, acidity, anaemia) tester. He is agent for subscriptions to "R.P.T." (29s. or \$4.25 p.a.). Texts of three lectures outlining testing-method relationships for Beginners at cost 5s. or \$1 by air-mail. Write to "A-A-P," Stock, Essex.

* * * *

The Radiesthesia Research Centre, 28 The Mount, Guildford, will construct radiesthetic apparatus and radionic instruments according to individual requirements.

* * * *

The following are obtainable from Dr. W. E. Benham, Holt's Crest, Fordcombe, Tunbridge Wells: *Aura Biometer Handbook*, 7s. 6d.; Magnetically Corrected Pendulum, 7s. 6d.; *Aura Biometer* (including handbook, pendulum and accessories), £8 8s., all post free.

* * * *

The "Link" divining rod described by Mr. Guy Underwood in his article on Spirals and Stonehenge (*B.S.D.J.* 62, Dec., 1948) can be obtained from him at Belcombe House, Bradford-on-Avon, Wilts., price 8/- post free in U.K., also old type "Oasis" rod, 10/-, in case; also "Oasis" supersensitive rod, 21/-. Reprints of this article are available at 2/- each. Reprints of 10 Essays on water-divining and archaeology, 15/- the set.

* * * *

Messrs. Devine & Co., St. Stephen's Road, Old Ford, London, E.3, supply whalebone Forked Rods 12in. long of the following sections at 7/6 each;

Flat	7 mm. x 2 mm. or 3 mm.
Circular ..	3 mm. or 4 mm. in diameter
Square ..	3 mm. or 4 mm.

They also supply the following pendulums:

Elephant Ivory, Spherical or Torpedo shape with cavity ..	25 - each
Whale Ivory	20 - "
Ebony	15 - "
Composition	12/6 "

All articles are sent post free in U.K.

* * * *

Members requiring any of the books or appliances mentioned above should apply direct to the address given, and not to the Assistant Secretary.

CHARLES CLARKE (HAYWARDS HEATH) LTD.,
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